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# SAINT MICHAEL THE ARCHANGEL:

## THREE ENCOMIUMS

BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA,  
SEVERUS, PATRIARCH OF ANTIOCH, AND  
EUSTATHIUS, BISHOP OF TRAKE

THE COPTIC TEXTS WITH EXTRACTS FROM  
ARABIC AND ETHIOPIC VERSIONS, EDITED, WITH A TRANSLATION BY

*revised*  
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## PREFACE.

IN the summer of the year 1892 I had the pleasure of showing to the Marquess of Bute, at the British Museum, a bilingual Coptic and Arabic manuscript containing three unpublished Encomiums upon Saint Michael the Archangel by Abba Theodosius, Archbishop of Alexandria, Severus of Antioch, and Eustathius, Bishop of Trake, respectively; this manuscript is the property of Lord Zouche, who was so kind as to allow me to take a complete copy of it so far back as 1885. Lord Bute enquired concerning the contents of the Encomiums, and regretted that these interesting documents were not accessible to the students of the early history and literature of Egyptian Christianity, and subsequently he undertook to defray the expenses connected with the printing of the same.

To Lord Bute we already owe a work on the Coptic Liturgy,\* and it is to his help that those who occupy themselves with the Christian literature of Egypt owe the appearance of this contribution to printed Coptic texts.

There is no reason for doubting that the three Encomiums were written about the beginning of the

\* *The Coptic Morning Service for the Lord's Day*, translated into English by John, Marquess of Bute, K. T., with the original Coptic of those parts said aloud, London, 1882.

VII<sup>th</sup> century of our era, and in them we see some of the earliest specimens of this class of Coptic literature in existence. The most ardent lover of Coptic literature must confess that the lives of Coptic saints and the Encomiums upon them are generally too full of miracles and somewhat monotonous exhortations to the listener and reader, but the Encomiums now published for the first time are interesting exceptions to the rule, for they contain narratives which are full of importance, not only for the philologist and antiquary, but also for the student of comparative folk-lore and demonology. To the Coptic texts are appended the complete narrative portions of the Arabic translation of the Encomiums, and the Ethiopic version of the Encomium upon Saint Michael by Severus of Antioch, edited from a venerable manuscript of the XV<sup>th</sup> century in the British Museum.

The Encomium by Eustathius, Bishop of Trake, is of special interest, for it supplies details concerning the making of an εἰκών of Saint Michael, and contains an extract from the Coptic version of *Physiologus*, which we now know existed. To my friend Prof. I. Guidi of Rome I am indebted for valuable assistance in reading the proof sheets of the Arabic portion of the work.

May 15. 1894.

E. A. WALLIS BUDGE.

## INTRODUCTION.

The manuscript from which the Coptic texts printed in this volume are taken is the property of Lord Zouche, and was brought from Cairo by Curzon, the famous author of *Visits to Monasteries in the Levant*, London, 1849, some fifty years ago. It consists of 187 leaves of thick brownish-white paper, which now measure  $11\frac{5}{8}$  in. by  $9\frac{5}{8}$ ; the edges have been trimmed and gilded, and the book is bound in modern binding. On the inside of the front cover is written: —

“History of the wonders produced by the cabalistic use of the name of the Archangel Michael. A very early, and very fine Coptic Manuscript, with the Arabic translation on the margin. It came from Cairo, and is the finest Coptic manuscript on Paper I have seen.”

Whether this is Mr. Curzon's handwriting I am unable to say.

Each page is occupied by one column of 21 lines of Coptic text, and to the right is a narrower column of Arabic which forms a version of the Coptic text; the paragraphs are short, and each begins with a capital letter. Nearly every page of the manuscript is bespattered with grease which fell from the candles, by the



light of which it was read in church on the twelfth day of the month Athôr. The quires are twenty-three in number, and are signed with letters on the top corners of the pages; twenty-one quires consist each of eight leaves, one of ten, and one of eleven. The page opposite to the first leaf inscribed with text is ornamented with a cross painted in gold, over which an intricate lace pattern in blue is traced, and bears upon it traces of inscriptions in red ink. The book is complete with the exception of a few lines of the title of the first Encomium therein, and a few lines at the end of the third or last Encomium; the titles of the Encomiums are written in red and black, and on fol. 88a are some designs in gold and blue somewhat similar to those reproduced from the Xth century Coptic MS. (Borgia Collection, No. 108) by M. Hyvernât in his splendid *Album de Paléographie Copte*, Paris, 1888, pl. 13. The manuscript, when finished, was carefully read by some one who made a number of alterations and corrections in the text (see foll. 14a, 31b, 43a, 48a, 50b, 51b, 59a, 149b &c.), who occasionally added variant readings (see fol. 69b), and who added in the margins words which the scribe had omitted.

Bound up with the manuscript, at the end, is a leaf which belongs to another book which seems to have been written about the same period, and by the same scribe.

The colophon reads: —

ⲕⲉⲛ ⲫⲣⲁⲛ ⲛⲓ ⲫⲓⲱⲧ ⲛⲉⲙ ⲡⲱⲛⲣⲓ ⲛⲉⲙ ⲡⲓⲡⲛⲁ ⲉ̀ⲑ  
 ⲟⲩⲁⲃ ⲛⲧⲣⲓⲁⲥ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲟⲩⲟⲛ ⲛⲓ ⲛⲙⲟⲟⲩⲥⲓⲟⲥ ⲉⲥⲭⲏ  
 ⲕⲉⲛ ⲟⲩⲙⲉⲑⲛⲟⲩⲧ ⲛⲓ ⲟⲩⲱⲧ ⲫⲁⲓ ⲉⲁⲣ ⲡⲉ ⲡⲉⲛ ⲛⲟⲩⲧ







"south of Babylon.<sup>1</sup> May the Lord Jesus Christ, the true "God, receive her offering from her hand, even as He "received the gifts of Abel<sup>2</sup> the righteous man, and of "our father Abraham,<sup>3</sup> and the incense of Zacharias<sup>4</sup> the

called خلیج مصر "the canal of Miṣr," الخلیج الكبير "the great canal," and خلیج امیر المومنین "the canal of the Commander of the Faithful." This canal is said to have been dug by 'Amr ibn el-Āsī, A. H. 23, and it is supplied with water from the narrow arm of the Nile which flows to the east of the Island of Rôḍa; the mouth of it is situated a little to the N. W. of Old Cairo, and it lies due west of the Christian cemeteries and "mounds of rubbish" which are found to the south of the modern city of Cairo. Following a course more north than east, it runs through the entire city, and an authority quoted by Yāḩūt says that it formerly extended as far as the Gulf of Suez (من النيل الى بحر القلزم), and that ships sailed upon it carrying food to Mecca and Medīna. See Dozy, *Supplément*, tom. i. p. 389. col. 2; Wüstenfeld, *Yāḩūt*, tom. ii. p. 466, at the top. For native explanations of خلیج see *Kāmūs*, ed. Būlāk, vol. i. p. ۱۸۵; and for the descriptions of the buildings at Fūm el-Khalij, see Baedeker, *Lower Egypt*, p. 304.

<sup>1</sup> As M. Amélineau has pointed out (*La Géographie de l'Égypte*, p. 551), the use of the name Babylon here is somewhat loose, and the writer has clearly identified Babylon with Old Cairo. In the list of churches in Maṣr given by *Ibn Daḩ-māḩ* in his كتاب الانتصار لواسطة عقد الامصار ed. Būlāk, ۱۸۹۳, p. ۱۰۷ the church of St. Michael is said to be situated "to the south of Maṣr, opposite to the pool in the neighbourhood of the mosque" كنيسة ميخائيل هذه الكنيسة بظاهر مصر قبالة بركة الشعبية بجوار (المسجد); and Makrīzī, ed. Būlāk, vol. i. p. ۵۱۷, says that there was a church of Michael "near the Khalij of the Beni Wa'il, at the southern exit of the city of Miṣr" عند خلیج بنی وائل خارج مدينة مصر مصر قبلى

<sup>2</sup> Genesis iv. 4.

<sup>3</sup> Genesis xv. 9.

<sup>4</sup> St. Luke i. 9.

he had written upon the season of the new year, and upon the festivals; and upon Saint John the Baptist, he declares his intention of speaking once again on the occasion of the festival of Saint Michael.

According to Theodosius Michael is, after Christ, the chief of those who feast in the Palace of the heavenly kingdom, and there he sits surrounded by Adam, Seth, Enoch, Methuselah, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Gideon, Barak, Samson, Jephthah, David, Solomon, Ezekiel, Isaiah, Jeremiah, Ananias, Azarias, Misael, Elijah, Elisha, John the Baptist, the Twelve Apostles, and the armies of the saints and martyrs; in the same place are the Angels, Archangels, Cherubim, Seraphim, Thrones, Divinities, and Powers. The feast is made ready, and Theodosius, going to each of the Patriarchs, Prophets, and Apostles, asks him if he doth not rejoice on the day of the festival of Michael; each of these calls to remembrance some tribulation from which he was delivered by the Archangel Michael, and declares the joy with which he celebrates the festival. Michael entreated God to forgive Adam, he carried Abel's sacrifice up to God, he nourished Seth when his mother's milk failed, he took Methuselah's prayers up to God, he guided Noah's ark, together with Gabriel he ate with Abraham under the tree of Mamre, he took the knife from Abraham's hand when he was about to slay Isaac,<sup>1</sup> he fixed Jacob's wages

works of his extant in Syriac see Wright, *Cat. Syr. MSS. in the British Museum*, iii. p. 1329, col. 2; Assemànî, *B. O.*, ii. 80; and Zotenberg, *Catalogue*, p. 27.

<sup>1</sup> When Abraham bound Isaac, "Michael, the high-priest above,

in Mesopotamia, he caused Joseph to be made ruler of Egypt, he led the Israelites<sup>1</sup> under Moses<sup>2</sup> and Aaron unto the promised land, he helped Gideon to war against Midian, he gave Samson to his parents, he helped Solomon<sup>3</sup> to build the temple, he slew 185,000 Assyrians, he comforted Isaiah and Jeremiah in their

bound Gabriel," מִיכָאֵל כֹּהֵן גָּדוֹל שֶׁל מַעֲלָה עֲקָדוֹ לִגְבְּרִיאֵל; see Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 816.

<sup>1</sup> Michael is essentially the angel of the Jews, who derive his name, מִיכָאֵל, from מִי + כָּאֵל in the passages מִי כְמוֹכָה בָּאֱלֹהִים (Exodus xv. 11) and אֵין כָּאֵל יִשְׂרָאֵל (Deuteronomy xxxiii. 26). He is one of the four angels (Michael, Gabriel, Uriel and Raphael) who stand round God's throne, and his position is at His right hand; he is God's banner-bearer. The seventy nations of the world have each a prince like Michael, and these princes are their gods; but Michael acts only under the orders and direction of אֱלֹהִים, Who taketh care for Israel. Michael is often associated with Gabriel, and together with him set fire to the Temple in Jerusalem; he is the prince of the Jews, and the "governor of Jerusalem," and at the coming of the Messiah it is he who will blow the trumpet. See Daniel x. 13, 21; xii. 1; Buxtorf (*ed. Fisher*), p. 609; and Eisenmenger, *Entdecktes Judenthum*, Bd. i. pp. 850—853; ii. pp. 383, 713.

<sup>2</sup> Michael is said to have been the teacher of Moses, and וְגִבּוֹר־גֵּאֲלֵי also was his teacher; now by taking the numerical values of the letters forming these names we have:

$$\text{מִיכָאֵל} = 40 + 10 + 20 + 1 + 30 = 101$$

$$\text{וְגִבּוֹר־גֵּאֲלֵי} = 30 + 1 + 3 + 7 + 50 + 3 + 7 = 101$$

See Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 858; ii. 375.

<sup>3</sup> On the day when Solomon married Pharaoh's daughter, Michael the great prince came down from heaven and set a great reed in the sea; round about this reed a forest sprang up, and on this spot was the city of Rome built. See Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 736.

affliction, he shut the lions' mouths for Daniel, he rolled the stone from the sepulchre wherein Christ had lain, he cooled the furnace for the Three Children, and he strengthened every saint and martyr to endure affliction and torture. To this great Archangel Theodosius exhorts his hearers to make offerings, and these he will present unto God, and deliver the donors thereof from everlasting punishment. Whatsoever a man giveth unto Michael will be returned unto him two-fold in this world, and God will shew mercy unto him in His kingdom. That his hearers may have no doubt about the ready help of Michael, Theodosius narrates what he did for the pious Dorotheos, and his wife Theopisthe, in a time of great trouble and affliction.

Dorotheos and Theopisthe lived in the city of Senahor,<sup>1</sup> where they possessed much land, and flocks and herds, and great wealth; they were devout Christians, and loved the Archangel Michael, and on the eleventh day of each month they sent large gifts and wine to his church, that his festival might be celebrated on the morrow with due pomp and reverence. After they had visited the church on the day of the festival, it was their custom to entertain the poor, and the maimed, and the halt, and the blind, and the destitute, and to feed them with food and wine, and this they did until their name spread throughout the whole land of Egypt. After a time it fell out that no rain came upon the

<sup>1</sup> Or **СΥΝΖΩΡΙ**, Arab. **سهن**, a city in the Delta at no great distance from Saïs; see Amélineau, *La Géographie de l'Égypte*, Paris, 1893, p. 415f.

earth, and that for three years in succession the waters of the Nile did not rise to their usual height; many people died, and the cattle perished of thirst. During two of these years Dorotheos and his wife continued to give alms and oblations as usual, but when the third drew nigh they found that all their cattle were dead, with the exception of a single sheep; moreover, all their stores had come to an end, and they had no wearing apparel left except the dress in which they were wont to celebrate the Sacrament. Having sacrificed their last sheep on the eleventh day of Paôpi (*i. e.*, October 8), they had nothing left wherewith to celebrate the annual festival of Saint Michael which took place on the twelfth day of Athôr (*i. e.*, November 8), and in these straits Dorotheos determined to sell his own and his wife's apparel that he might obtain the wherewithal to buy a sheep. He exchanged his own festal garments for corn, but the shepherd to whom he went refused to give him a sheep of the value of one third of a *dînâr*<sup>1</sup> in exchange for Theopisthe's silken dress, on the ground that no one in his house wore anything but woollen garments. When Dorotheos had left him and was walking along the road sadly, he met a general riding upon a white horse, and accompanied by soldiers, who asked him why he was thus carrying his wife's garments; he explained to him that a great man had come to visit him, and that he had no money to buy a sheep to slay in his honour, and that he was going to sell his wife's garments to buy one. The general, who was, of

<sup>1</sup> The *dînâr* was worth about ten shillings in English money.



course, Michael, promised to obtain a sheep for him if he would receive him and his company into his house, and Dorotheos having gladly undertaken to do this, the general sent a soldier to the shepherd for a sheep of the value of a third of a *dinâr*. Next the general sent a soldier to the fish market for a fish, also of the value of a third of a *dinâr*, and when he had brought it, the company moved on to the house of Dorotheos. Having arrived at the door the general knocked and was admitted by Theopisthe, who bade him welcome on Saint Michael's day, and who looked upon the sheep and the fish in glad surprise; the general gave orders that the sheep should be killed, but commanded them not to touch the fish until he had himself done what he wished with it. The happy husband and wife made ready cushions whereon the general was to recline, they had the sheep killed, and did all in their power to make their house fit to receive the general, who they thought to be a local governor. Now when Dorotheos went into the wine-cellar to bring out what little wine was left, he found it filled with vessels of wine up to the very door; and when he went to the place where the oil was kept for food and anointing purposes, he found there seven jars filled with oil to the very brim, and other vessels which contained butter, cheese, vinegar, and every other household necessary. And when he and his wife had gone into their bed-chamber they found a chest filled with richer and more goodly raiment than that which they had worn at their wedding. Out of their newly gotten abundance they prepared a great feast, and laid the tables for the brethren, they arrayed

themselves in rich apparel, and went into the church of the Archangel Michael, and partook of the Mysteries, and knelt down before the image of the saint, and offered up prayer and thanksgiving for the great thing which had been done for them.

Soon after they had returned to their house the general and his soldiers arrived, and when he had taken his seat, he asked for the fish, and told Dorotheos to open it; when this had been done he took out the maw, which was very large, and found therein a bundle sealed with seals. The general took the bundle, and opened it, found it full of gold money, and when it had been counted there were found to be three hundred golden *danânîr*,<sup>1</sup> and three small pieces each of the value of a third of a *dînâr*; these he gave to Dorotheos and told him to give one third of a *dînâr* to the shepherd, another to the fishmonger, and another to the man from whom he had obtained corn in exchange for his own garments, and to keep the three hundred *danânîr* as an earnest of what should yet be given unto them. When Dorotheos protested against receiving all this great gift, the general shewed him who he was, and told them that all the gifts which they had made unto the Archangel Michael had been made unto himself, for he himself was Michael. What he had given them was only the interest upon the capital which was laid up for them with God in the heavenly Jerusalem; having thus spoken he went up

<sup>1</sup> *I. e.*, about one hundred and fifty pounds in English money.

into heaven. With exhortations to a godly life and almsgiving Theodosius brings his Encomium to an end.

## II. THE ENCOMIUM<sup>1</sup> OF SEVERUS, PATRIARCH OF ANTIOCH.<sup>2</sup>

This Encomium was pronounced on the day of the festival of Saint Michael, which happened to fall upon a Sunday. After a series of quotations from the Psalms and Saint Matthew's Gospel, Severus proceeds to tell the story of Ketsôn the merchant, and of his conversion from Paganism to Christianity. Ketsôn was a native of Entikê, and was a very rich merchant, who on one occasion loaded a ship with his wares and sailed to Kalônia; he arrived on the first day of Athôr, and stayed there and sold his merchandise. On the eleventh day of Athôr he saw men draping the shrine of Saint Michael with cloth, and crowning it with lanterns, and he tarried there to see what would be the end of the matter; in the evening men lit the lamps and sang hymns, and Ketsôn determined to pass the night by the door of the shrine to

<sup>1</sup> The Ethiopic version of this Encomium printed on pp. 294—216 is taken from Brit. Mus. MS. Orient. No. 691, foll. 156a—170a; see Wright, *Catalogue of the Ethiopic MSS. in the British Museum*, p. 163. For a French version of the Coptic text see Amélineau, *Contes et Romans*, tom. i. p. 85.

<sup>2</sup> He sat from A. D. 512—519. For lists of his works see Wright, *Catalogue of the Syriac MSS. in the British Museum*, pp. 1322—1324; Assemâni, *B. O.*, ii. pp. 46, 80, 96, 120, 126, 158, 205, 283, 298; Zotenberg, *Catalogue*, pp. 27, 37, 64, 123; Cave, *Hist. Lit.*, tom. i. p. 499ff; and Fabricius, *Bibl. Græc.* tom. x. p. 614ff.

see what would take place therein. When the night had come the clergy and the congregation performed the service, and in the morning Ketsôn set out to visit two Christians of his acquaintance, and to ask them the meaning of what he had seen. When he had heard from them of Saint Michael's power, he asked them where he could find him, for he wished to ask him to deliver him from evil, but they told him that he could only see Michael when he had become a Christian; Ketsôn promised to give each of them money<sup>1</sup> if they would help him to become a Christian, and they agreed to take him to the Bishop to be baptized. On the morrow the three men went to the Bishop, who asked the stranger whence he came, what god he worshipped, and if he had a wife and family; and when he learned that Ketsôn had a wife and family in his native town, he sent him away to persuade his wife to become a Christian, lest, being baptized without her knowledge, she should cause him to apostatize. During the return of Ketsôn by sea to his native city the Devil raised up a mighty storm which well-nigh swamped the ship, but when he had cried out to Christ, the winds sank to rest, and the waves went down, and he arrived at home in safety; his wife decided to become a Christian without any hesitation, and having made all ready they set out for Kalônia. And when they had returned to

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<sup>1</sup> On page 54\*, line 28, strike out the words "a basket of." The Arabic version reads, "I will give to you a *dinâr* apiece"; **KOT NOMICMA** must then mean some coin like a *dinâr*, or of that value.

the Bishop he baptized Ketsôn, and his wife, and their four sons, giving them the names of Matthew, Irene, John, Stephen, Joseph and Daniel. Ketsôn tarried in Kalônia for one whole month to be instructed in the things of his new religion, and he gave six hundred *mathakîl*<sup>1</sup> to the shrine of the Archangel.

Soon after Matthew, who was formerly called Ketsôn, had returned to his city, he died, and his fellow citizens began to persecute his widow and sons, probably because they had changed their religion, and they went so far as to plunder their storehouse. By the advice of John, the eldest son, the whole family went and lived in the "royal city", but scarcely had they taken up their abode there when the house of a nobleman called Sylôn was broken into and plundered, and the Devil, who had taken upon himself the form of a man, went about throughout the city accusing Matthew's sons of having committed the robbery, and the young men were dragged before Kesanthos the governor to answer for the crime. While the examination was taking place Michael, in the form of a patrician, came and sat down by the governor, and suggested that Matthew's youngest son should go to house of the chief watchman, and command the stolen things to appear in the name of Jesus Christ; when this had been done a voice bade them go into the cellar, and having done so they found all Sylôn's property hidden therein.

Shortly afterwards a certain man invited some

<sup>1</sup> *I. e.*, about three hundred pounds in English money.

friends to a feast in his house one evening, and as one of them was returning home, a scorpion stung him, and he fell down and died immediately. The watchmen of the city found the body, and seeing no traces of violence upon it, they buried it in the morning. And again the Devil, who took upon himself the form of a man, went about the city accusing the four young men of the murder, and they were brought into the governor's presence with their hands tied behind them, and with heavy chains upon their necks. Once more Michael appeared in the form of a nobleman, and having heard the accusation which had been brought against the young men, he suggested that the dead man himself should be brought into the court, and asked to say who or what had killed him; when this had been done Michael commanded Daniel, the youngest son of Matthew, to adjure the dead man in the name of Christ to say what had happened unto him, and he stated straightway that the bite of a scorpion had killed him. After this Michael went up into heaven with great glory, taking the soul of the dead man with him.

By the advice of John, Kesanthos the governor wrote to the Emperor Constantine,<sup>1</sup> and informed him of the wonderful thing which had happened, and asked him to send to his city a Bishop who should enlighten his town with the true faith; when the Emperor heard this he wrote to John,<sup>2</sup> Archbishop of Ephesus, and

<sup>1</sup> He was Emperor from A. D. 306—337.

<sup>2</sup> There is clearly a mistake here, for John of Ephesus was not born until A. D. 516, but it is equally clear that John of Ephesus is meant by the writer of the Encomium, for he was



asked him to go and baptize the people of the city of Entias. Shortly after, John set out with two deacons, an elder, a reader, three singers of Psalms, and twelve other men, and they took with them an altar, altar coverings, sacramental vessels, books, and everything that was necessary for the founding of a church. On the arrival of the Archbishop, the governor of Entias, and John the son of Matthew, and all the people of the city went out to meet him, and they escorted him into the city and were blessed by him. On the morrow they began to build a church to the Virgin Mary, and by the help of every man in the city it was finished in sixteen days; the baptism of the people by the Archbishop next took place in a pool of water situated to the east of the city, and John, the son of Matthew, was consecrated bishop over them. A few days later the new bishop suggested to Kesanthos the governor that they should build a church in honour of Saint Michael, and after eight months the coping stone was put on, and the building was consecrated to Saint Michael on the twelfth day of Athôr. After the bishop and the governor had taken part in the Communion they went into the city with the multitude, and set fire to the temple of Zeus, and a large church dedicated to the Apostles was afterwards built upon the spot where the pagan edifice had stood. These things were duly reported to the Emperor Constantine (sic), and he glorified God. The Encomium ends with exhortations to a godly life.

famous as a founder of churches and monasteries. For Constantine we should probably read "Justinian".

III. THE ENCOMIUM<sup>1</sup> OF EUSTATHIUS,<sup>2</sup>  
BISHOP OF THE ISLAND OF TRAKE.<sup>3</sup>

The third and last Encomium on Saint Michael by Eustathius is perhaps the most interesting in the book. It was composed for recitation on the Archangel's festival, which took place on the twelfth day of Paôni (*i. e.*, June 6), and in it Eustathius sets forth the history of the noble lady Euphemia, the wife of Aristarchus, a general in the service of the Emperor Honorius, by whom he had

<sup>1</sup> A French version of this Encomium, translated from another MS. I believe, is published by M. Amélineau in his *Contes et Romans de L'Égypte Chrétienne*, tom. 1. p. 21 ff.

<sup>2</sup> The name is given as Anastasius by M. Amélineau, but in any case I am unable to identify the bishop to whom this Encomium is attributed.

<sup>3</sup> I have translated the word **ⲏⲛⲥⲟⲥ** by "island", but it is not by any means clear that Trakê was an island in the ordinary sense of the word. In the Coptic text (see *infra* p. 14, l. 25) Jacob says **ⲁⲓⲫⲱⲧ ⲱⲁ ⲧⲏⲛⲥⲟⲥ** "I fled to the Island", and **ⲏⲛⲥⲟⲥ** here is the exact translation of **جزيرة**, "Island", an Arabic name for Mesopotamia, that is the land between the two rivers, or the land entirely surrounded by the Tigris and Euphrates. As our author says that Trakê was "the Island to which the Empress [Eudoxia] banished Saint John Chrysostom", and as this famous man was banished first to Cucusus, a village in the mountains on the borders of Cilicia and the Lesser Armenia, secondly to Arabissus, about sixty miles from Cucusus, and thirdly to Pityus, at the foot of the Caucasus, on the N. E. of the Black Sea, we must assume that this district represents the "Island of Trakê" referred to by Eustathius. M. Amélineau translates "l'île de Turquie", and adds the pertinent remark, "Les Coptes n'ont jamais eu de notions bien précises en fait de géographie" (*op. cit.*, p. 21).

been appointed governor of Trakê. He was a Christian, and had received baptism at the hands of Saint John Chrysostom,<sup>1</sup> and for many years he made gifts and offerings on the twelfth, twenty-first, and twenty-ninth days of every month, on the festivals of Saint Michael, of the Virgin Mary,<sup>2</sup> and of the birthday of our Lord<sup>3</sup> respectively; finally he was seized with mortal sickness, and knowing that his death was nigh, he called Euphemia his wife to him, and charged her to neglect in no way the "offering of the holy Archangel Michael", and to continue to do alms, and to make the customary gifts to the church after his death; the pious lady promised not only to make the customary gifts, but to increase them. She then begged her husband before his death to instruct a painter to paint a picture of the Archangel Michael upon a wooden tablet, that she might hang it in her bed-chamber to induce the saint to protect her, and to be her guardian after the death of Aristarchus. The dying man straightway sent for a cunning painter, and told him to paint upon a wooden tablet the figure of the Archangel, and to cover it with a plate of fine gold inlaid with precious stones; when this was done and brought to him, he gave it to Euphemia, who rejoiced over it with great joy. Aristarchus marvelled when he saw his wife's gladness, but being touched by the mournful words with which she described the

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<sup>1</sup> Born about A. D. 347, and died 407.

<sup>2</sup> The annual commemoration takes place upon the twenty-first day of Tôbi.

<sup>3</sup> The annual commemoration takes place upon the twenty-ninth day of Khoiak

widow's lonely condition, he took her hand and laid it upon that of the figure of the Archangel, and, in a solemn address to the Saint, committed his wife to his care; Euphemia was comforted by this act of her husband, and she believed that no wiles of the Devil could prevail over her. Aristarchus died shortly afterwards, and his pious widow continued to give the gifts which her husband was wont to give, and added thereunto.

Meanwhile, however, the envy of the Devil was stirred up, and taking upon himself the form of a nun, he went to Euphemia's house accompanied by devils, also in the forms of nuns, and having gained admittance to her presence, he began to tempt her to promise to marry Hilarichus, the chief prefect in the service of the Emperor Honorius,<sup>1</sup> whose wife had recently died; the Devil shewed her many gold and silver ornaments to persuade her, and at length Euphemia told him that she would marry a second time without hesitation provided that her guardian gave her the permission to do so. The Devil asked who the guardian was, and thinking that it must necessarily be a man, began to charge her with infidelity and deceit, until finally, at the Devil's request, she agreed to shew him who her guardian was, on the condition that the Devil should turn to the east, and pray to God to be forgiven for the evil thoughts which he had harboured concerning herself. This the Devil refused to do, and excused himself by saying that he had vowed to pray nowhere except in his own cell, and when Euphemia

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<sup>1</sup> He reigned from A. D. 395—423.

gained the better of him in the argument which followed upon this statement, he threatened to do violence unto her; and when, seeing that he changed his form and appearance frequently, she cried out for help to Saint Michael, and made the sign of the Cross over herself, the Devil and all his works disappeared "like a spider's web".

And the Devil appeared a second time to her in the form of an Ethiopian, with the head of a goat, and with bloody eyes, and his hair stood up like the bristles on a mountain pig; he carried a sharp two-edged, drawn sword in his hands, and at the sight of him Euphemia fled for help to the tablet with the Archangel's likeness upon it. When the Devil saw this he was afraid to enter the bed-chamber, and standing outside he began to curse the wooden tablet which Euphemia had in her hands. Calling to remembrance, one after another, his evil deeds in days of old, and admitting that this piece of wood has baffled his wiles, even as the wood of the Cross baffled him before, he threatens that he will come again to Euphemia on a twelfth day of Paóni (*i. e.*, June 6), for on that day Michael will be kneeling in prayer before God, and entreating Him to make the Nile to rise to its proper height during the inundation,<sup>1</sup> and to make the rain and dew to fall, and

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<sup>1</sup> This is interesting as shewing how completely the attributes of Hâpi, the old Egyptian god of the Nile, had been transferred by the Copts to a Jewish Archangel; in Eisenmenger (*Entdecktes Judenthum*, ii. p. 379) a passage is quoted wherein Michael is said to be the prince of the waters, under whom are seven princes.

as he must continue in prayer ceaselessly for three whole days and nights, it will be impossible for him to come to help her; and the Devil threatens that when he comes, he will break the wooden tablet in pieces over her head. When Euphemia ran towards him holding the tablet he disappeared.

When the next twelfth day of Paôni had come, at the first hour of the day, the Devil appeared to Euphemia in the form of the Archangel Michael; on his head was a crown set with pearls of great price, a girdle of gold inlaid with precious stones encircled his loins, in his hand was a golden sceptre, but it lacked the figure of the Holy Cross, and he was provided with wings.<sup>1</sup> After speaking to her words of comfort he told her that he had been sent to her by God to say that her husband had already inherited the good things of the kingdom, and to advise her to desist from squandering all her wealth in giving gifts to the poor. He shewed her what evils the Devil had brought upon Job because of his envy of him, and how he had blinded Tobit by devils who had taken the form of birds, and he then advised her in the name of God to marry Hilarichus, that she might bear him a son to inherit all her possessions after her death. Perceiving at once that her visitor was the Devil himself, she challenged him to shew her any passage in the Scriptures which directed her to cease from doing alms and

<sup>1</sup> In Coptic MSS. Michael's head is surrounded with a halo; see Hyvernât, *Album de Paléographie Copte*, Paris, 1888, plate LI.





"our garments for our brother when he dieth, even so  
 "likewise when a raven dieth his mate draweth out  
 "her own tongue, and splitteth it with her claws, so  
 "that when she uttereth her cry every one may know  
 "that her mate is not there, and if another raven de-  
 "sireth to take her by violence she crieth out straight-  
 "way, and when all the other ravens hear her cry they  
 "know by [the sound of] her cleft tongue that some  
 "other raven wisheth to take her by violence, and they  
 "gather together to help her, and to rebuke the raven  
 "that wisheth to marry her by force. When children  
 "see ravens gathered together in this manner, and  
 "uttering cries wishing to rebuke the raven that desired  
 "to take her by violence, and that desired to go astray  
 "from that which God hath commanded them, those  
 "ignorant children are wont to say, 'The ravens are  
 "celebrating a marriage to-day,' and they know not  
 "that the ravens wish to rebuke the raven that desireth  
 "to make to sin the raven whose mate is dead."<sup>1</sup> However,  
 although it is difficult to say where the quotations from  
 Physiologus end, or whether, in the Coptic version,  
 the statements about the turtle-dove and raven formed  
 one chapter or section or not, this part of Euphemia's  
 speech to the Devil is of peculiar value, for it shews

male taketh not another mate"; but in the Syriac version this  
 statement is made to apply to the turtle-dove, **ܡܥܬܝܠܐ**; see Land,  
*op. cit.*, IV. p. 63, chap. 36.

<sup>1</sup> In the French version by M. Amélineau it is said, "Le  
 sage Salomon dit que la tourterelle et les corneilles ne prennent  
 qu'un seul mari", but what follows is quite different from what  
 we have above.

that a version of Physiologus had been made in Coptic at an early period; in no other version, however, which I have been able to consult could I find any reference whatever to the female raven slitting her tongue with her claws.

When Euphemia had declared her intention of continuing to do acts of charity and of not marrying a second time, the Devil, who was in the form of Michael, artfully reminded her that he had promised to come to her on a twelfth day of Paôni, and went on to say that God had sent him unto her to protect her until sunset, and tried to persuade her that it was he who had cast Satan forth from heaven. Then Euphemia asked him where was the figure of the Holy Cross which should be upon his sceptre, and referred to the picture of the Archangel which was painted on the tablet; the Devil answered that painters decorated their pictures with such things wishing to glorify their art, but that he and his angels had not the figure of the Cross with them. To this Euphemia made answer that all persons and letters coming from the Emperor bear his tokens and seal, and that similarly the angels which bear not the figure of the Cross must be devils in the form of angels, and that if he wished her to believe that he is Michael, he must salute the picture of the Archangel which she will bring to him. As she rose up to bring the tablet, the Devil changed his form into that of a raging, roaring lion, and he laid hold of her by the neck and strangled her until she was well nigh dead, but with the little strength which remained Euphemia cried out to Michael, who straightway ap-

peared in all his glory, and chastised the Devil, and drove him away in disgrace. This done, he spake comforting words to her, and told her that when she had performed that day the service which she was wont to do in his name, he would come with his angels and take her up into the rest of God, and giving her the salutation of peace he went up into heaven.

After the departure of the Archangel Euphemia went to the Bishop of the city, Abba Anthimus, who was the first-fruits of the ministry of Saint John Chrysostom, and when she had told him what had happened, he quickly administered the Sacrament unto her, and after she had ministered unto the poor brethren in her own house, she sent and begged Bishop Anthimus to come to her. When he had come with his priests (of whom Eustathius the writer of this Encomium was one) and deacons, the pious lady opened the doors of her house, and gave every thing to the Bishop for distribution among the poor, and sinking down upon her bed she entreated him to pray for her. After a time she revived sufficiently to ask that the tablet upon which the figure of the Archangel was painted might be brought to her to kiss before she died, and when it was brought she kissed it and entreated Michael to be with her in that terrible hour; then suddenly there was a sound like the roaring of a cataract, and all present in the chamber saw the Archangel appear in great glory, and take the soul of Euphemia and lay it in his shining apparel, and bear it up to heaven, while the sound of a multitude was heard singing, "God knoweth the way of the righteous, and their inheritance shall abide for ever."

Now the picture which had been lying on Euphemia's face when she died had disappeared in a mysterious manner, and none knew where it had gone, but when they had buried her and had come into the church to celebrate the Sacrament, it was seen to be hanging in air in the apse without any support whatever, and it was as firm as a "pillar of adamant". The news of this miracle reached Constantinople in due course, and the Emperors Arcadius<sup>1</sup> and Honorius,<sup>2</sup> and the Empress Eudoxia,<sup>3</sup> came to the Island of Trakê and saw the miracle, and bowed in prayer at the couch whereon Saint John Chrysostom had died; any sick person who lay upon that couch straightway rose up healed. After the death of Euphemia, the olive wood tablet upon which the figure of the archangel Michael was painted, on the twelfth day of each month, which is the day of the Archangel, put forth olive leaves at each of its four corners together with "fine, fresh fruit", and a number of cures and healings were performed thereby. After a few laudatory words of Saint John Chrysostom and some deprecatory observations concerning his own ability, Eustathius brings his Encomium to a close.

In his *Contes et Romans de L'Égypte Chrétienne*, M. Amélineau gives versions of two stories which, like the above Encomium of Eustathius, were to be read on the twelfth day of Paôni. In the first of these the

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<sup>1</sup> Born A. D. 383, died 408.    <sup>2</sup> Born A. D. 384, died 423.

<sup>3</sup> This may have been a royal lady called Eudoxia, but it can hardly have been the Empress, because she died about the year 604, while Chrysostom did not die until 607.

causes of the conversion of Aristarchus from paganism to Christianity are given, and in the second we have the account of the temptation of Eusebius, a man who subsequently became a monk in the Scete desert, by the beautiful wife of a merchant his close friend; in both of these occur some interesting and remarkable instances of the belief in the almighty power which Michael the Archangel was thought to possess.







## TRANSLATION.

### IN THE NAME OF GOD.

[**Page 1**] [The Encomium which was pronounced by the one] mighty in all blessings, the most holy and blessed man, the man filled with the Holy Spirit, and perfect in all virtues, Abba Theodosius, the son of the Apostolic Fathers, and the friend of angels, the Archbishop of the city of Alexandria..... on the day of the festival of the holy Archangel Michael, that is to say, on the twelfth day of the blessed month Athôr<sup>1</sup>, wherein he spake many things concerning the alms and charities, which [the blessed Dorotheos and his wife Theopisthe] used to [make] unto God, [in the name of the holy Archangel] Michael every month, on the day of the festival, and how the holy Archangel ministered unto them and brought their good works up into God's presence, and how he fulfilled all their petitions,..... joyfully, for God loveth him; and Theodosius spake, moreover, concerning the Saints who are [mentioned] in the Scriptures, all of whom the holy Archangel Michael helped and delivered out of their tribulation and affliction. In the peace of God. Amen.

<sup>1</sup> *I. e.*, November 8.

[p. 2] I find the source of my discourse in Him Who comforteth and strengtheneth me in all things, Who knoweth all the earth, Who trieth the reins, Who openeth the door of speech of every man, and Who searcheth out things diligently.

Who is this?

It is the Word of God, Whose Body I break in my hands, and Whose glorious Blood I pour out into the cup and give to those who believe upon Him. It is my Lord and God, Jesus Christ, the Saviour of all, Who speaketh with His truth-speaking mouth, Who careth for all mankind, and Who is filled with mercy and grace towards the image of God.<sup>1</sup>

Who is this?

It is Michael, the holy Archangel, the commander of the hosts of heaven.

Now, I beseech you, O my beloved and dear children of the Word, to assist me in this great undertaking, lest, having put out on this great and boundless sea, I be unable to bring my little bark to shore. For ye all know of my poverty, and ye know that I have no merchandise wherewith to load a great ship, which could sail across the sea, and [be strong enough] to resist the buffetings of the winds. Moreover, the sailor is feeble, and my boat is a little one, and [I am afraid] that if I put out to sea [p. 3] from this harbour in which there is no danger to go into another, the winds will raise up waves and tempests against me on the sea; and I know not how to sail a ship even to save my own life [and to bring myself] to the shore. Doth any one then say,

<sup>1</sup> The allusion is to Genesis i. 27.

"This man hath found favour [with God], and is delivered?" For the soul of man is to Him more precious than the whole world filled with gold and silver, and I am therefore afraid to cast away my own soul. I know well that my bark is frail, and that my merchandise is without value, and that I have no knowledge of the craft of the mariner, and [I am afraid] to launch out into the deep, lest having once put out to sea I should never return again in peace. And although I might endure the perils of the sea and the tempests thereof, I could not bear the scorn of those who would make a mock of me, and say, "O thou fool, who made thee to undertake that which was more than thy strength could bear? Thou didst know full well that thou wast feeble and that thou hadst nothing in thy power wherewith to do that which is beyond thy strength. And besides, merchants are many, why then didst thou not sell thy few wares to them and let them trade therewith? Thus wouldest thou have gained thy profit therefrom, and thus wouldest thou have saved thyself, and thy merchandise entirely, and thy boat, and that which belongeth to thee—for thou hadst no knowledge of the craft of the mariner."

And now, my brethren, I will show unto you of what kind is my boat and who is the sailor. [p. 4] My boat is my sinful flesh, which I am not able to govern rightly, and the sailor is my own heart, in which there is neither understanding nor the knowledge of celestial seamanship. Now celestial seamanship is the Holy Scriptures which I understand not, and for this reason ye may [truly] tell me this day that I am attempting to do that which is beyond my strength, especially as ye compel me to speak concerning the glory of one who is not of the earth like ourselves but of

heaven, and of the matters concerning his God. He is not a being of flesh, but he is incorporeal and is a creature of light. He is not a being made with clay, but is of the Holy Ghost. He is not of those servants of earth, but is a minister, a flame of fire. He is not a governor of this earth, but an archangel of the hosts of heaven. He is not a general of this earth whose king can dismiss him whenever he pleaseth, but he is a commander of the forces of heaven, and, together with his King, endureth for ever. He never uttereth the word for the destruction of souls, but he is at all times an ambassador before God our Creator for the salvation of our souls and bodies. He maketh accusations against no man, but is careful for all. He hateth not mankind, but loveth every image of God. He is not our adversary, but is at peace with every man. [p. 5] He is not unmerciful, but a compassionate being in whom abideth the long-suffering of God. Whosoever asketh [from him] receiveth; whosoever seeketh findeth; and whosoever knocketh it shall be opened unto him.<sup>1</sup> And I myself, having seen that my God doth give, will joyfully stretch out my hands to Him this day unhesitatingly, and I will ask that I may receive abundantly, and will knock that it may be opened unto me.

But perhaps thou wilt say, O man, filled with virtue and loving understanding, "What is this that thou seekest this day at His hand, [seeing that] thou hast already begun to speak? Thou hast already pronounced encomiums at the season of the new year and at the beginnings of all the festivals of God, and thou hast

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<sup>1</sup> Compare St. Matthew vii. 7.

"likewise made a discourse upon him than whom of those  
 "who have been born of women<sup>1</sup> none greater hath arisen,  
 "[I mean] the kinsman of Christ, Saint John the Baptist,  
 "the friend of the holy Bridegroom. Moreover, knowest  
 "thou not, O my father, that moderation in all things is  
 "good? As thou art moderate in thy eating, and drinking,  
 "and praying, even so shouldst thou be moderate in all  
 "things, as Paul, the greatest of the Apostles, saith, 'The  
 "training of God is great gain, and if thou canst bear it  
 "thou shalt be perfect.'" And I will answer thee and say  
 unto thee, "Beloved, thou sayest rightly, and in showing  
 "solicitude [for me thou doest well], but nevertheless I  
 "will behold, and will speak unto God as did Abraham,  
 "the friend of God and the chief of the patriarchs, who  
 "became the father of a multitude of nations, saying, [p. 6]  
 "'Let me speak, O Lord, with my God even this once  
 "also', even although I should make myself like unto the  
 "friend of God in speaking this once. And if I dared to  
 "speak even unto three times He would not turn away  
 "from me, for He is One God and One Lord, and to  
 "Him belongeth the mercy which abideth for ever. With  
 "this too will I convince you, that it is God Who hath  
 "commanded us to ask that we may receive<sup>3</sup>. And why  
 "did ye entreat me to come into your midst on this  
 "great festival, which hath spread abroad not only over  
 "all the earth but likewise in heaven, and why [if ye did  
 "not wish me to speak] did ye, little and great, men and  
 "women, cry out to me, saying, 'We beseech thee not  
 "to keep silent concerning this great visitation, but show

<sup>1</sup> St. Matthew xi. 11; St. Luke vii. 28.    <sup>2</sup> Genesis xviii. 32.

<sup>3</sup> St. Matthew vii. 7; St. Luke xi. 9.



“us concerning the great festival, and concerning the glory  
“of him whom we celebrate in it, who is an ambassador  
“to God for us all.”

Who are the nobles of the palace except Christ and the captain of all His hosts, the holy Michael? Moreover, let us ourselves follow after them, each following the other in fitting order, O my beloved, for humility exalteth and leadeth aright; come now then, and follow me, for the nobles of the palace have already gone into the feast of the holy Archangel Michael, and have sat down to meat.

Who are these nobles who have sat down to meat with the Archangel Michael? [p. 7]

Hearken unto me, and I will show you. [They are] Adam, Seth, Enoch, Methuselah, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Gideon, Barak, Samson, Jephthah, David, Solomon, Ezekiel, Isaiah, Jeremiah, Ananias, Azarias, Misael, Elijah, Elisha, and the rest of the prophets, Zachariah the priest, John the Baptist, and the Twelve Apostles, the holy Stephen, the old man Simeon the holy priest, the army of the saints, and the army of the righteous. But what profit have I in speaking of earthly beings only? for in that place is the God of glory with all the host of heaven, Angels, Archangels, Cherubim, Seraphim, Thrones, Divinities and Powers, and they all ascribe glory to God and to Michael the great and holy Archangel, whom He hath made ruler over them all. And now I wish to return to the feast-chamber of the holy and mighty Archangel Michael to ask the great ones of this earth in what manner they keep with us this great and holy festival this day, and if they [keep it] with rejoicings, that I may “rejoice with

them that rejoice", according to the words of the Apostle.<sup>1</sup> Briefly, I will begin with the father of all mankind whom God hath created in His own image and likeness, [p. 8] and I will ask my lord and father Adam, for he it is whom I have seen to be the chief of the feast. And although I am terrified and afraid because I see the whole company of those who are rejoicing with him at the feast this day, and paying honour unto him, still I will ask him, and I will mingle in their midst. And although I be a sinner yet will I salute him in the joy of my heart, saying, "Hail, my lord, holy father! Hail, "father of all fatherhood! Hail, father of all our human "race, both of those who have lived and of those who "shall yet come into existence!" And when I shall have given to him this threefold salutation, he will perforce call me as a father calls his son, saying, "Come, O my "son, and keep with us this great festival which we "celebrate this day"; thus shall I find freedom of speech before that being whose name is never proclaimed to his King [before his entering to Him], but he goeth into His presence without advocate or mediator to proclaim his name.

This being is not the ruler of one company only, but he is over all the hosts of heaven, and over everything according to the command of God; he standeth not at the left but at the right hand of God, and entreateth Him at all times on behalf of the race of men.

Who then is this that is clothed with such great honour and glory?

Hearken, it is Michael the mighty Archangel of the hosts of heaven.

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<sup>1</sup> Romans xii. 15.

Who is this whose festival all ranks of beings celebrate?

[p. 9] It is Michael the ruler of the kingdom of heaven.

Who is this being whom the King hath made to bear such a mighty sceptre, who is filled with majestic glory, who is robed with rich raiment, and who is girt about with a golden girdle set with precious stones, the like of which existeth not?

It is Michael the mighty and exalted Archangel.

Who is this in whom the angels and the armies of the heavens have hope, and whose festival they celebrate with him this day?

It is Michael, whom God hath appointed to be ruler over all His kingdom.

Who is this who giveth [his] commands to all the armies of heaven, and they obey him?

It is Michael the Archangel, who was obedient to the command of God, and who cast out from Him the evil slanderer and rebel.

Who is this, for whose sake all handicraftsmen in the world cease from their labours, and whose festival they celebrate this day?

It is Michael the Archangel, who hath ordered the denizens of heaven and redeemed the peoples of the earth, and who, by reason of his great love for us, maketh mention of us before God our Creator. The inhabitants of heaven celebrate his festival this day without opposition, and it is also the work of the peoples of the earth to do likewise this day, and to rejoice and to celebrate the festival with the holy Archangel Michael.

Michael is not a man, and no being that liveth upon earth hath seen him in his glory, as it is written in an-

other place, "He is a Spirit"<sup>1</sup> [p. 10] and not flesh." Michael is incorporeal, and no corporeal being that eateth can see him, or endure his glory. And I will answer and say unto you, and I will convince you and prove to you that the inhabitants of heaven will never again sin; and in their midst there will nevermore be enmity, nor envy, nor hatred, nor slander, nor adultery, nor murder, nor theft, nor any impurity; but they are holy, and they shall rest in holiness—now those things shall never exist among the saints in this world—and they shall keep an endless feast with Christ the King for ever, because they have cast forth from their midst Satan, the slanderer and enemy of the Creator and the adversary of all truth. For this reason they celebrate this day the festival of the holy Archangel Michael, the ruler of the hosts of heaven, who hath prepared for us this table, of which we are [un]worthy, that is to say, the table of this festival which is set for us in heaven and [upon] earth according to the command of our Saviour Jesus Christ, Whose command is the command of His Father—for Father and Son and Holy Spirit are One God, and One consubstantial and indivisible Kingship, inscrutable and without origin which can be found out—Who is the Cause of all things; and under His dominion alone are the inhabitants of heaven and of earth.

[p. 11] And now, my beloved, having made known unto you the greatness of this feast which is spread for us this day, it is meet that we ourselves should celebrate the festival of him whose festival the angels of God celebrate this day, and we must beautify ourselves, both in our outer and in our inner man, that we may go into

<sup>1</sup> Compare St. John iv. 24.

this glorious feast this day, and eat of all the good things which God hath prepared for us. But perhaps ye will say, "Behold this is a royal feast, and it is meet that we should not sit down until the nobles of the palace have first been invited." Then will I ask [Adam], saying, "Art thou not he whom God did create with His own hands, in His own image and likeness, and did fill with glory and call thy name 'Adam'? I entreat now thy goodness and majesty and I beseech thee to tell me if thou dost not thyself also rejoice at the feast of the holy Archangel Michael." Harken now, for Adam speaketh, "Yea, I am Adam, and it is for me to invite all men to this festival this day. But I rejoice more than they all, for when I had angered God, and He had brought me out from Paradise, because I had transgressed His command by reason of my helpmeet Eve making me to eat of the fruit of the tree, concerning which He commanded me not to eat, it was Michael who prayed to God for me until He forgave me my sin; [p. 12] for this reason I rejoice at his festival this day."

"O Abel, thou noble younger son, tell me if thou dost rejoice this day at the festival of the holy and mighty Archangel Michael?"

[Abel saith,] "I rejoice and I keep the festival this day, for it was he whose festival they celebrate this day who carried my sacrifice and offering up to God, Who did not regard the sacrifice of my brother, because he brought it not with an upright heart; for this reason I rejoice this day."

"And thou, O Seth, do I see thee rejoicing on the day of the holy Archangel Michael?"

[He saith,] "Indeed I rejoice and am glad [this day],

“for when Cain had destroyed my brother [Abel] God  
“gave me to my parents [in his stead]; and when my  
“mother found no milk wherewith to suckle me—now her  
“milk had dried up by reason of her sorrow for my brother  
“Abel—the holy Archangel Michael nourished me with spi-  
“ritual food from heaven, and therefore I rejoice this day.”

“O Enoch, the just man, whom God removed from  
“this world, do I see thee rejoicing this day?”

He saith, “Indeed I rejoice and am glad [this day],  
“because the whole race of man hath sprung from my  
“seed, and because Michael hath never ceased to entreat  
“God to show mercy unto sinners, and to make them to  
“live for ever, [p. 13] and I rejoice at his festival because  
“he prayeth for my children.”

“O Methuselah, the old man whose days were lengthen-  
“ed, whose white and pure garments I see in the midst  
“of the feast, why dost thou rejoice this day?”

He saith, “How can I help rejoicing? I am the eighth  
“from Adam, and I am the man whose prayers were taken  
“by the holy Archangel Michael and carried up to heaven,  
“and finally God blessed me with a long life which ex-  
“ceeded that of my father Adam by thirty-eight years.”

“O Noah, the just man, I say unto thee, ‘Hast thou—  
“but I see thou hast—great joy this day?’”

He saith, “How can I help rejoicing and being glad? for  
“when God was angry with the world, and wished to destroy  
“it, He placed me in the ark with my wife, and children,  
“and creatures of every kind that moveth upon earth, and  
“He opened the cataracts of heaven and poured out rain  
“upon us for forty days and forty nights, and we saw  
“neither sun, nor moon, nor stars; but Michael guided  
“and directed us, and ceased not to pray to God until



"the waters which had increased abated, and the dry land appeared, and I and those who were with me were delivered."

"O Abraham, the father of the patriarchs, dost not thou rejoice this day on the festival of the holy Archangel Michael?"

[p. 14] He saith, "Yea, I rejoice especially, for I was the first man with whom Michael and his brother angel Gabriel sojourned, and he entreated God for me that I might be worthy of [my son] Isaac, and I ate with them under the tree of Mamre."

"O Isaac, the holy vow and sacrifice acceptable to the living God, what doest thou in this place this day? Dost thou console thyself with great consolation on the festival of the holy Archangel Michael?"

He saith, "Indeed I am comforted, for I was the only child of my parents, and my mother was barren and bore no other child besides me. Afterwards my father bound me hand and foot, and laid me upon stones on a desert mountain, and with my own eyes I saw the knife in the hands of my father who wished to slay me; but Michael stood up and took the knife out of my father's hand, and gave him a ram in my stead, and the sacrifice was completed."

"O Jacob, prince of patriarchs, who prevailed with God, and who wast a giant among men, dost not thou rejoice this day at the festival of the holy Archangel Michael?"

He saith, "Yea, I do rejoice this day, for when my brother Esau cast me forth I fled to Mesopotamia, to Laban my mother's brother, and Michael came to me and decreed my wages from the sheep, and he blessed

"me, and my children, [p. 15] and my wives, and he made  
"all Israel to be blessed for my sake."

"O Joseph, the just man, whose brethren were jealous  
"of him, what doest thou in this place this day? Dost  
"thou rejoice at the festival of the Archangel Michael?"

And straightway Joseph, the just man, answereth at  
once, saying, "Verily, it behoveth me to rejoice this day,  
"for when my brethren were jealous of me, and drove  
"me forth into a strange land, and I became a miserable  
"alien without any one to comfort me, and with a mul-  
"titude of evils round about me, the Archangel Michael  
"came to me, and comforted me in them all, and finally  
"he prayed to God and He made me ruler over Egypt."

"O Moses, and Aaron, and Joshua the son of Nun,  
"what is your part in this festival this day?"

These saints make answer, saying, "Joy is our part,  
"for Michael was our leader and the guide of our people  
"until we had overcome our enemies, and he prepared  
"the way for us into the land of promise; on this account  
"we rejoice this day."

[O Gideon].....<sup>1</sup>

"I am Gideon, and I rejoice especially, for it was  
"Michael who came to me and filled me with strength,  
"and I went forth and fought against Midian, and delivered  
"my people."

"O Jephthah<sup>2</sup>, and Anna thy wife, what is your work  
"in this festival to-day?"

[p. 16] These Judges answer and say, "Verily, our  
"joy is great, for we were barren from our youth up,

<sup>1</sup> The scribe has omitted the address to Gideon.

<sup>2</sup> We should probably read Manoah; see Judges xiii.

"and we had no child. But we rose up, and prayed, and  
"offered up a sacrifice to God, and the holy Archangel  
"Michael looked upon our feebleness, and carried our  
"prayers and sacrifice to God, and made mention of us  
"before Him, and He blessed us with the mighty man  
"Samson, therefore we and our son rejoice this day."

"O David, the just king, the father of Christ according  
"to the flesh, behold I see thee this day rejoicing and  
"playing upon thy ten-stringed lyre at the feast to which  
"the holy Archangel hath invited us this day."

David saith, "Verily I rejoice this day and am glad.  
"The songs and music for each one of the festivals of  
"all the saints are written upon my heart, but that be-  
"fitting this festival of the holy Archangel Michael which  
"I sing is, 'The angel of the Lord encampeth round about  
"those that fear him, and delivereth them.'"<sup>1</sup>

"O Solomon, the wise man, dost not thou rejoice on  
"this festival of the Archangel Michael?"

He saith, "I rejoice especially, for it was the Arch-  
"angel Michael who was with me from my youth up,  
"and who made peace to exist in my days, and he  
"entreated God, Who commanded me to build a house  
"for Him."

[p. 17] "O Hezekiah, the just king, dost not thou rejoice  
"this day at the festival of the holy Archangel Michael?"

He saith, "How can I help rejoicing? for when the  
"wicked Assyrians afflicted me and my people, it was the  
"holy Archangel Michael who destroyed one hundred and  
"four-score and five thousand of their men in one night,  
"and delivered me and my people."

<sup>1</sup> Psalm xxxiv. 7.

"O Isaiah, the mighty prophet, what is thy joy this day at the festival of the holy Archangel Michael?"

He saith, "This is [the cause of] my joy: in all the sufferings which Manasseh and his friends brought upon me the holy Archangel Michael stood by me, and strengthened me, and comforted me until they sawed me in twain with a wood saw."

"O holy father Jeremiah, thou mighty light-giving lamp, do I see thee rejoicing this day at the festival of the holy Archangel Michael?"

He saith, "I rejoice exceedingly, for when all the kings of Judah wrought evil things upon me, and afflicted me in the dungeon, Michael stood by me, and helped me, and strengthened me."

"O Ezekiel, the mighty prophet, come and show us what is thy joy this day at the feast of the holy Archangel Michael."

He saith, "I rejoice and am glad, for it was Michael who brought unto me a paper which was written upon, and I swallowed it, [p. 18], and it filled me with prophecy."

"O Daniel the prophet, the man to be desired, dost thou rejoice this day at the feast of the holy Archangel Michael?"

He saith, "What joy is there like unto mine? for when they cast me into the den of lions, and sealed it with a seal, the Archangel Michael came to me, not once nor twice, and he shut the mouths of the lions, and they came not nigh unto me at all. And when I was an-hungered Habakkuk came to me, and brought me good food, and gave me to drink."

"O ye twelve Apostles, why do ye rejoice this day at the festival of the holy Archangel Michael?"

They say, "We rejoice indeed, for were we not in "great sorrow when the lawless Jews crucified our Lord "Jesus Christ, and were we not in sorrow and in hiding "for fear of the Jews, until Mary the Virgin and those "who were with her went into the sepulchre on the first "day of the week, and she showed us that she had found "that the holy Archangel Michael had rolled away the "stone from it, and was sitting upon it, and announcing "the glorious tidings, 'The Lord hath risen?'"

"O Zacharias, and John thy son, do not ye keep the "festival of the Archangel Michael this day?"

[p. 19] He saith, "I rejoice, because Michael the Arch- "angel hath sealed us, me to be a priest, and John my "son, the child of Elisabeth, the kinswoman of Mary the "mother of God according to the flesh, to be the Baptist; "for this reason we rejoice this day."

"O Stephen, the archdeacon and protomartyr, dost "not thou rejoice with us in this great festival?"

He saith, "Yea, for when they cast stones at me I saw "the heavens open, and the Archangel Michael and all "the angels were gazing at our Lord Jesus Christ at the "right hand of the Good Father."

"O ye three children, Ananias, Azarias, and Misael, "do not ye rejoice this day at the festival of the Arch- "angel Michael?"

They say, "How can we help rejoicing? for when "Nebuchadnezzar the king cast us into the furnace filled "with fire, God commanded Michael and he scattered the "flames of fire, and made the furnace to become like dew."

"O ye company of martyrs and saints, do not ye

"rejoice this day at the festival of the Archangel  
"Michael?"

All the saints say, "Verily our joy is great, for Michael  
"the Archangel hath strengthened us in every need and  
"sorrow which we have suffered, and [hath strengthened  
"us] to endure the torture and to fulfil our martyrdom and  
"strife, for which we have received the great good things  
"which we have; [p. 20] for this reason we rejoice this  
"day."

"O all ye armies of heaven, do not ye rejoice this  
"day?"

They say, "In truth, all joy is ours." For, O my  
beloved, great is the honour of this feast which is spread  
for us not only upon earth, but also in heaven.

And now, O my wise and beloved ones, let us keep  
ourselves with all diligence, and let us guard our souls  
on the festival of the holy Archangel Michael. Let us  
put on fine garments meet for the marriage-feast, lest if  
we enter therein arrayed in torn and foul garments, and  
having our bodies full of uncleanness, they turn us out  
in disgrace from before those who are clothed in glorious  
apparel, and who will remove their garments from our  
path lest they be in any way defiled by us. And after  
being cast forth in great disgrace these same beings will  
mock at us, saying, "O senseless and abominable men,  
"how is it that ye are not ashamed [to do this thing]?  
"If ye be not ashamed before men, how is it that ye are  
"not ashamed before God the King, and before His holy  
"governor Michael? Do ye not know whose chamber  
"this is, and whose feast it is? Do ye not know that it  
"is the feast of the King and of His chief captain who  
"hath obtained all power before his God the King, Who



“hath given him all these honours because of his true  
“valour? [p. 21] And I marvel much at your boldness  
“[in coming] into this inner place, for God hath already  
“given unto you the command, ‘Come not into the marriage  
“chamber without the marriage garment upon you’, but  
“ye have not hearkened thereunto. Have ye not heard  
“what befell the man who dared to go into the feast in  
“unclean garments like unto your own? It is written that  
“He made them bind him hand and foot and cast him  
“into outer darkness, where there is weeping and gnashing  
“of teeth.”<sup>1</sup>

And now, O beloved, let me lead you through into the  
outer chamber, and sit ye down for a little, so that when  
God the King shall have come in with Michael His chief  
captain, Michael may entreat him to show mercy unto  
you, and to the other suppliants, and to those who sit at  
the gate; for the Archangel whose festival ye keep this  
day is compassionate, and will not forsake you. And  
strengthen your hearts and souls, and I will entreat him  
not to take vengeance upon you during this festival lest  
ye bring suffering upon yourselves here. Briefly then I  
have shown you and ye know, O beloved, that the ob-  
jections which I have brought before you, and especially  
the things which have been spoken by ourselves, are made  
by men like unto ourselves, and not by God. But perhaps  
some one will say to me, “What are unclean, or what  
“are beautiful garments? [p. 22] What is the beautifying  
“of the body? Is there any hypocrisy with God, or doth  
“He love the rich more than the poor man? Cannot I  
“of my own will become poor, or if I desire cannot I be-  
“come rich, and if any man wish it can he not become of

<sup>1</sup> St. Matthew xxii. 1—14.

"no account?" God forbid that it should be thus. God is no hypocrite, neither doth He love the rich man more than the poor man; God forbid! But I will show you what is the beautiful apparel which ye must put on if ye wish to go into the feast of Michael. "Anoint thy head with oil, and wash thy face,"<sup>1</sup> the interpretation of which is that thou must cast forth from thee all evil deeds, and keep the festival with the holy Archangel Michael. And when they bid thee to the feast of Michael the Archangel, cleanse thy heart from all evil things, and take out from thyself every impure thought, and put on thy fine raiment, and go to the church of God which is this house of prayer. Drive forth from thee all fornication, and anger, and impurity, and array thyself in innocency, and peace, and truth, and enter into His courts with joy, and rejoice with the Archangel Michael. And when they bid thee to the marriage chamber of the true King and of His chief captain, let thy alms and thy charities open the door thereof for thee, and whatsoever thou shalt give to Him, [p. 23] verily thou shalt find it upon the table before thee. If thou wouldst glorify the Archangel Michael, the chief captain of the true King, send the widows and orphans forth from thee with their faces bright and full of joy, and with their bodies clothed with the measure of thy power; I say unto thee that thy sacrifice shall be accepted before God and before His holy Archangel Michael, and thou thyself shalt be gratified. Receive the stranger on his holy festival, and show mercy unto him, and the Archangel Michael will have mercy upon thee, and will receive thee joyfully, and will carry thee into the court of the

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<sup>1</sup> St. Matthew vi. 17.

King with joy, and thy face shall be light. If any man ask anything at thy hand on the day of the Archangel Michael delay not to give it to him. For I say unto thee, O beloved, that whatsoever a man giveth, Michael taketh it from his hand and carrieth it up to God; he will give it back to thee twofold upon earth, and God will show mercy unto thee in His kingdom, for "charity maketh man to be praised in judgment." Again it is written, "Be merciful, that [men] may be merciful to you."<sup>1</sup> And if thou shalt keep the festival of the Archangel Michael every month—now the twelfth day is the day of his commemoration—and art mindful of gifts for him with joy according to thy power, the Archangel himself will pray to God for thee at all times, [p. 24] that He may bless thee [by granting] all thy petitions according to the measure of thy remembrance [of Him]. But perhaps, O beloved, thou wouldst say unto me, "If I give alms or gifts, I give them to thee in the name of God; Michael is not God that sacrifices should be offered unto him." On this I make answer, Verily thou hast well spoken, O man upright in the belief of God; but hearken and I will show thee. Is there not set over the country a governor in whose hands are all the companies of soldiers and all the army, in which thou findest one man of higher rank than another, but is not the governor higher than they all? Now although the governor may establish a friendship between himself and one of the army, and may bestow great honours upon him, he doth not act thus with all the company in which his friend serveth, but he acteth thus because he knoweth that the company in

<sup>1</sup> St. Matthew v. 7 (?).

which his friend is stationed is many in number. And this friend is at all times near the governor, who is able to deliver him from all the many trials of this world which is full of trouble and affliction, and he findeth freedom of speech before him after the manner of a noble, and thus the rest of the company findeth favour in the sight of the governor by reason of him. And likewise every one who doeth alms or giveth a gift in the name of the Archangel Michael, receiveth his gift and carrieth it to God, as Christ our God in truth said, "[p. 25] Whosoever receiveth a prophet in the name of a prophet shall receive the reward of a prophet; and whosoever shall receive a righteous man in the name of a righteous man shall receive the reward of a righteous man. And whosoever shall give you a cup of cold water in my name—and ye are Christ's—"verily I say unto you that his reward shall not perish."<sup>1</sup> If thou bringest a gift unto God in the name of His holy Archangel Michael, or any alms or charity, whether it be great or whether it be little, on the festival of Michael—be not thou halting between two opinions in the matter, lest thou thyself shalt cause thy labour to be in vain, but believe wholly and firmly without any stumblingblock—the Archangel Michael will receive it and bring it before God, and its savour will be like the smell of incense, and he will take counsel for them that great good things be prepared for them, and he will take them from the hand of God to deliver them from everlasting punishment. And now would ye know what things God will give in return to those who bring sacrifices, and charities, and alms to give to Him

<sup>1</sup> St. Matthew x. 41, 42.

in the name of the holy Archangel Michael—ye must know also that He will minister unto them in this world, and that when they are removed from this life He will receive them unto Himself in the mansions of His kingdom—listen then, and I will tell you concerning this mighty power (?) that ye may glorify [p. 26] the God of the holy Archangel Michael.

There was a righteous and God-loving man in the city of Senahôr whose name was Dorotheos, and he loved to give alms and charities, and this man had as his helpmeet a woman called Theopisthe, who was as pious and as perfect in mercy and charity as her husband; and these people had given great gifts in the name of the God of the holy Archangel Michael from the time when they had first come together. And they were both young, and the parents of both had left them a goodly inheritance, and they were very rich, and they had many possessions, and much wealth, and sheep, and oxen, and cattle, and other goods of this world. And these two people had great love for God, and for His holy Archangel Michael, and when the twelfth day of the month drew nigh they were wont to be careful for it, and to make ready offerings from the morning of the eleventh day of the month; and they sent with great zeal and without sparing gifts and wine to the church of the holy Archangel Michael. After this they were wont to slay sheep, and to devote themselves to the preparation of the food and gifts which were needed for the wants of the people. And after they had received the life-giving Mysteries on the twelfth day of the month, [p. 27] they gathered together every one to partake of the food, the blind, and the deaf, and the destitute, and the orphans, and widows, and strangers,



and they stood up and ministered unto them with great enjoyment of soul, and joy of spirit, and gladness of heart, until they had eaten their fill; then they brought to them choice wine and drew for them until they had drunk their fill, and they anointed their heads with fine oil, saying, "Go in peace, O beloved brethren; we have been accounted worthy of great honour this day in that your holy feet have entered into the house of your servants." And thus Dorotheos and Theopisthe continued to do on the twelfth day of each month, and at length the fame of their goodness reached unto every place in all the land of Egypt, and multitudes of people honoured them by reason of the glory of their good works, and glorified God Who had created them, and praised and blessed their parents who had begotten them, and all men ascribed honour to them by reason of the noble deeds which they manifested in the name of the God of Michael. And they fled from vain-glory, for their hope was strong in God and in the Archangel Michael.

And it came to pass that after they had continued to do thus for a long time God commanded the heavens to pour no rain upon the earth for three years, by reason of the [p. 28] sins of the children of men, and the whole land of Egypt and all those that were therein were troubled because of their sufferings by thirst and by the destruction of food, as it is written, "Then the multitude came to an end and died, and the cattle perished with them." And moreover, the waters of Gihon (Nile) did not rise, and no rain fell upon the earth for a space of three whole years. Now this holy man Dorotheos and his wife did not cease to do according to their wont every month, and they prayed to God and to His Archangel Michael.



saying, "O God of Michael, take not away from us Thy "gifts and charities, for we are Thy servants." And as they continued to do these things ill-luck fell upon them, and multitudes of their cattle perished. Now when two years of the famine were ended and the third was drawing nigh, everything which they had had come to an end, and at length of the very few beasts which they had left all died except one sheep. Then the pious man said to his blessed wife, "O my sister, thou knowest that to-day "is the eleventh day of Paopi<sup>1</sup>, and that to-morrow is the "festival of the holy Archangel Michael. Let us be careful "for the gift which we are wont to give to the steward, "and let us slay this one sheep that we may make it "ready for the festival of the holy Archangel Michael. If "we die we belong to God, and if we live we are also "His; [p. 29] blessed be the name of God for ever." His wife saith to him, "As God liveth, O my brother, this "care hath been in my mind since yesterday, but I could "find no occasion to ask thee concerning it, for I know "what hath happened to thee; but I rejoice greatly that "thou hast not forgotten the gift for God, and do thou, "O my brother, even as thou hast said." And when the morning of the twelfth day of Paopi had come they rose up early at dawn, and performed all their ministration, and they omitted nothing which they were wont to do in the time of their wealth; and there was left to them nothing except a little oil and a little wine, and also they had no garments at all except those in which they were wont to receive the Eucharist. Nevertheless at this time they blessed God and the holy Archangel Michael, and

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<sup>1</sup> *I. e.*, the 8th of October.

they hymned and praised Him day and night with floods of tears, saying, "O God Jesus Christ, help us. O thou Archangel Michael, pray to God for us that He may open to us the hand of His mercy and blessing, lest the hope of thy offering and gift which we bring to God in thy holy name, O Archangel Michael, perish from our hands. Thou knowest our hearts and our love towards thee. We have no helper besides thee, for thou [p. 30] hast been our helper from our youth up, and thou hast been an ambassador for us before God our Saviour. And now we beseech thee, O kind guardian, holy Archangel, if it be meet that after all the oaths which we have sworn with God and with thee, this great affliction should overtake us at the end of our lives and we must cease from thy gift and alms to thee, let thy goodness prevent us and do thou entreat God to show great mercy unto us, and to remove us from this vain life like all our fathers—for behold, O our helper, thou seest what things have befallen us for our sins' sake, and it is good for us to die, for the death of every man is better than life without good fruit—lest if this affliction continueth with us we forget thy gift and thy charity which we have offered unto God and to thee, for poverty produceth multitudes of evils, which bring on death and make men to become doers of what is amiss. And now, O Archangel Michael, we have shown forth our weakness before thee, forget us not because of our sins, but do unto us as it is written, "The angel of God encampeth round about every one that feareth Him, and delivereth them."<sup>1</sup> And David saith concerning the peoples, [p. 31] 'God feedeth them in their

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<sup>1</sup> Psalm xxxiv. 7.

“‘hunger’;<sup>1</sup> and he saith also, ‘The righteous man seeketh  
 “‘after bread all the day, but God is merciful and giveth  
 “‘it to him’. And now, O our helper, thou holy Archangel  
 “Michael, thou seest all the matters of thy servants and  
 “there is nothing more left for us to say except, ‘We are  
 “‘willing and ready to die’. Help us, O God our Saviour,  
 “and we utter these words blessing God, ‘God hath given  
 “and God hath taken away; may God’s will be done,  
 “and may God’s name be blessed for ever. Amen”’.<sup>2</sup>

And these and such like words did the righteous man and his wife say from the twelfth day of Paopi, and they continued to entreat the God of Michael until the ninth hour of the eleventh day of the month Athor, the morrow of which, that is to say the twelfth day, was the great day<sup>3</sup> of the festival of the holy Archangel Michael, just as we are gathered together one with another to celebrate his festival this day.

Now when the time for the customary monthly preparation of the holy sacrifice had arrived, that is to say the evening of the eleventh day, which is the night before the twelfth day, the truly believing man Dorotheos began to say to his pious wife, “O my sister, what canst thou do by sitting down? Knowest thou not that to-morrow is the festival? Forget not the good gift, and let not the glorious commemoration of the Archangel Michael, which is pleasant to thy heart be [p. 32] burdensome to thee. O my sister, lest thou be deprived of the hope in God, for it is He who showeth grace to us in everything.” And that blessed woman said, “Well dost thou agree

<sup>1</sup> Compare Psalm xxxiv. 9, 10.

<sup>2</sup> Job i. 21.

<sup>3</sup> *I. e.*, the day of the annual commemoration.

“with me, and well hast thou brought before me the  
“delight, and joy, and riches of our soul, which is the  
“glorious commemoration of the holy Archangel Michael.  
“Verily, O my brother, from the dawn of this day until  
“now, neither have floods of tears ceased to well up in  
“my eyes nor fire to burn within me, by reason of the  
“festival of our helper the holy Archangel Michael. And  
“now, O my brother, let us see what thou canst do, lest  
“our gift come to an end, and we defraud the being to  
“whom we have been accustomed to make it. We have  
“heard, moreover, how the great Apostle Paul said,  
“‘Whosoever hath begun to do a good work let him  
“‘complete it against the day of the manifestation of our  
“‘God Jesus Christ’;<sup>1</sup> behold, we have begun to do a good  
“work, and let us be careful to complete it”. Dorotheos  
saith to her, “What have we left, my sister? peradventure  
“it may suffice for our need.” Theopisthe saith, “We have  
“a vessel full of bread which is fit to be set before the  
“brethren, and a little oil sufficient for the food and for  
“the anointing of the heads of the brethren, but we have  
“neither wheat nor flour.” Dorotheos saith, “Verily, my  
“sister, we have these things, although we have no sheep  
“to slay; but the will of God be done. [p. 33] God  
“asketh from us nothing but what we have the might [to  
“give], as it is written, ‘I will love Thee, O God, my  
“‘strength’;<sup>2</sup> it is better that we should give a little than  
“that we should give nothing at all. And now let me  
“give utterance to that which is in my heart. Behold  
“each of us still has left festal apparel. I will take my  
“garments first, and will buy flour therewith for the

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<sup>1</sup> Philippians i. 6.      <sup>2</sup> Psalm xviii. 1.

"preparation of our gift, which shall suffice for the gift  
 "for the people, and for the flour offerings, and when  
 "to-morrow cometh, I will take thy garments, and will  
 "go and buy with them a sheep which we will slay  
 "for this festival to-morrow, which is the great [day] of  
 "the festival of the holy Archangel Michael. If we find  
 "[a sheep] we will eat of him, and if we find him not we  
 "will glorify God; and if we die it is God Who will  
 "receive us unto Himself because we did not cease from  
 "[making] His offering." The prudent woman saith to  
 him, "O my brother, there are not only thy clothes and  
 "mine, but my vail also. I would give my soul for the  
 "sake of making a gift to God and for charity's sake".  
 Her husband saith unto her, "The zeal which thou hast  
 "manifested towards these things is well, but keep thy  
 "vail to cover thy head, according to the words of [our]  
 "master Paul."<sup>1</sup>

And after these things Dorotheos took the apparel in  
 which he was wont to receive the Mysteries, and sold it  
 for corn, [p. 34] and he gave the corn to the steward;  
 then he returned to his house joyfully, and said, "Behold,  
 "God hath provided for us in the matter of the gift."  
 And it came to pass that when it was the morning of  
 the twelfth day of Athôr the pious woman sought [Doro-  
 theos], and said to him, "O my brother, arise, take my  
 "apparel that thou mayest see if thou canst not find a  
 "sheep that we may make ready for the brethren who  
 "are coming to us." Now Dorotheos, wishing to try her  
 zeal, said to her, "O my sister, if I take thy apparel  
 "what wilt thou do when thou wishest to receive the

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<sup>1</sup> 1 Corinthians xi. 5—13.

"Blessings on this great festival to-day? I am a man, "and I can go into every place alike without shame to "myself, but a woman may not uncover herself, especially "not in the church". And when the pious woman heard these things she wept bitterly, and said, "Woe is me, O "my beloved brother, what is that which thou hast spoken "to me this day? Are we separated this day, and have "we become twain? Am not I with thee one body? "Have I no part with thee in the offering? Wilt not "thou take from me my share on the festival of the "Archangel Michael? Nay, my brother, think not thus "within thyself that I should be uncovered, for those "who are in the church are neither male nor female in "Christ, but are even as angels, and archangels, and Cherubim and Seraphim, with the Saviour in their midst;" [p. 35] and saying these things she wept bitterly. When Dorotheos saw the exceeding zeal of her spirit he was moved concerning her, and he rejoiced in the strength of her belief, and said to her, "Rise up, and have a care "for the offering and the oil, which we are going to send "to the church, and let us set out the table and the little "bread thereupon, and make ready the little wheat [which "we have]. And I will go out, and perhaps God will "give us a sheep wherewith we may make ready food "for the brethren on this great festival this day."

And he rose up with great zeal and good confidence towards God and His holy Archangel Michael, and he took the garment, and went along his way, praying to the God of Michael that He would make his way prosperous. Now as he was going along the way he came upon a shepherd and he said to him, "Peace [be upon thee], my beloved;" and the shepherd said to him, "And



upon thee also." The pious man said to the shepherd, "Can I not find with you a sheep to-day? for a great man hath visited us this day." The shepherd said to him, "What price shall he be?" Dorotheos answered, "The third of a *dînâr* will be enough [for me to give]." And the shepherd said, "Give me the price of him that I may give him to thee." Then the pious man handed to him the garment of his wife, saying, "Take this into thy care for three days, and if I do not bring thee the third of a *dînâr* take away the garment, and thou shalt have full power over it." The shepherd answered and said, "What can I do with this garment? [p. 36] I have no one in my house who weareth any but woollen garments;" and the shepherd turned away from the pious man who was holding the garment in his hand. Then Dorotheos went upon his way weeping bitterly, and pondered in his heart, "What shall I do, or what can I say to my wife?" And as he was walking along his road weeping, and having his eyes heavy with crying, he looked before him and saw the holy Archangel Michael coming along riding upon a white horse like a royal governor, with angels marching by his side in the form of soldiers; and Dorotheos was greatly afraid, and withdrew from the way, leaving the path for the governor and his soldiers. And when the holy Archangel Michael had come up with him, he drew bridle and stood by him, and said, "Hail, Dorotheos, good and faithful man, whither goest thou, and whence comest thou that thou art thus carrying this garment, and art walking along the road by thyself?" And Dorotheos, standing at a distance from him, answered and said, "Peace also be to thee! O my lord and master and governor, thy coming

"to us this day is well." The governor, who was Michael, said to him, "Is not Theopisthe alive?" and Dorotheos, with his head bent towards the ground by reason of the glory of the governor, replied, "Master, thy handmaid 'liveth." The governor saith to him, "What is this in thy hand?" [p. 37] and Dorotheos answered shamefacedly, "The garment of my wife." The governor saith to him, "What wouldst thou do with it?" Dorotheos saith to him, "A mighty man hath visited us this day, and I am not able to find for him that which befitteth his rank. By reason of the season [of dearth] which hath come upon us we have no money in our hands, and I took this garment to give in exchange for a sheep, but the shepherd would not take it, and I neither know what to do, nor what to set before the governor." The governor, who was Michael, said to him, "If I pledge myself to obtain a sheep for thee, wilt thou receive me and those who are with me into thy house this day?" Dorotheos answered and said unto him, "Yea, master, hold thou thy servant worthy that thou shouldst come under the roof of his house."

Then the governor, who was Michael, said to one of the angels who were with him in the forms of soldiers, "Go with Dorotheos to the shepherd and say to him, 'The governor who passed by thee [this day] saith to thee, Send me now a sheep of the value of the third of a *dînâr*, and I pledge myself to obtain the price thereof before mid-day this day, and to send it to thee.'" And Dorotheos and the angel, who was in the form of a soldier, went to the shepherd in the name of the Archangel, and took a sheep.

Then the governor, who was Michael, looked at Do-

rotheos and said to him, "Behold, [p. 38] the sheep is "ready for the great man whom thou hast received into "thy house at thy bidding this day; see now if thou "canst not find a fish for my own want, for I do not "eat sheep's flesh." Dorotheos saith to the governor joyfully, "If God provideth it I shall buy it." The governor saith to him, "How wilt thou buy it?" Dorotheos answered, "I will leave this garment for it until I can send "the price of it to the fish merchant." And the governor called to one of the soldiers who were with him, and said, "Go to the market(?) and say to those who catch "fish, 'The governor who hath lately passed by you saith "to you, Send me a fine, large fish, the price of which "is the third of a *dinâr*, and I will send the price of it "to you with Dorotheos by mid-day to-day;" and the angel, who was in the form of a soldier, went to the catchers of fish in the name of the governor and took from them a fish and brought it to the governor. The governor then said to Dorotheos, "What wilt thou do "next? for thy business is now complete;" and Dorotheos said to him, "Yea, master, everything is now completed." And the governor said, "Let us go on;" and they took up everything, that is to say the sheep and the fish, and they went forward and Dorotheos walked along, thinking within himself, [p. 39] Where shall I find the money to pay for this sheep and this fish, and where shall I find the bread, and the wine, and the cushions upon which the governor may recline, and everything else which he needeth? And it came to pass, that multitudes of thoughts as to what he should do were in his heart, and he continued to pray to God and to the holy Archangel, saying, "O holy Archangel, O faithful helper, stand

"thou by me this day, for I am thy servant, and thou knowest that I have done all these things in the name of our Lord Jesus Christ." Now while Dorotheos was walking along meditating these things the Archangel knew the thoughts of his heart, but he waited in order that he might see his faithful zeal for him.

And it came to pass that when they had arrived at the house of Dorotheos Michael knocked first at the door of the dwelling, and Theopisthe, the free-woman, the wife [of Dorotheos] came out; and Michael said, "Peace [to thee], O Theopisthe, thou beloved God-loving woman, how doest thou in these days?" Theopisthe answered, "Peace be upon thee, my lord, and master, and governor! Well has God brought thee to us this day with Michael the holy Archangel. Come in, master, stand not without." And while Theopisthe the wife was saying these things, behold her husband Dorotheos came with the sheep in his hand, and the fish, and the garment, and laid them down before her. She saith to him, "O my master and brother, where didst thou find these things which thou hast brought with thee here? [p. 40] I see that the garment is still with thee." Dorotheos saith to her, "The governor pledged himself for me and gave them to me." And Theopisthe said to him, "Well hath God brought to us this day the governor and those that are with him with the holy Archangel Michael, and verily we will partake of the things for which he hath pledged himself for us;" and she spake these things joyfully. And the governor, who was Michael, said, "I will go to the Offering, for to-day is the festival of the holy Archangel Michael, and when the hour hath come make ready the place with care, and kill the sheep and the

"fish, but see that no one goeth near the fish until I have come and done with it according to my will." And they said, "According to the command of our master so shall it be;" and he went out from them, and they knew not who he was, but they thought that he was a governor of the district.

Then Dorotheos said to Theopisthe his wife, "What shall we spread upon the ground for the governor [to recline upon], and where shall I find bread meet for his honour? Let us devote ourselves to doing this day what lieth in our power for him." His wife said to him, "O my brother, God hath not forsaken us. Arise, find a man to kill the sheep, and let us make ready the things in the house;" and he did so. And his wife said to him, "Bring out a little wine that we may know if it is fit for the governor or not", [p. 41] and when he had gone and had opened the door of the cellar he found it filled with wine to the very door. And Dorotheos was afraid, and went back to his wife and asked, "Hath any one brought wine here since I went out?" She saith to him, "As God liveth, when I brought out a little wine for the Offering this day there was nothing left in the cellar except one bottle;" and Dorotheos said to her, "Let us wait until we see what is the end of the matter." And they gave themselves to bringing out a little oil for the food of the brethren, and for the anointing of their heads, and when they had gone into the place where the oil was kept they found [there] seven jars filled to the brim with fine oil, and vessels which were filled with everything which they wanted in the house, butter, and cheese, and honey, and vinegar, and every other household matter; and they were afraid to go in.



After these things, when they had gone into their bed-chamber, they found a chest filled with all kinds of fine raiment of greater beauty and richer than that which they had worn at their wedding and in the days which were past; and after these things they went into the place where the bread was made, and there they found good and excellent bread. And straightway they knew that an act of grace had been done to them, and they glorified the God of the Archangel Michael. And Dorotheos said to Theopisthe his wife, "God hath provided all things, come, let us spread them ready for the governor, [p. 42] for the hour hath come for us to go in to the holy offering." And when they had made all things ready, and had laid out a place upon which the governor might recline according to his rank, and had dressed the tables for the brethren according to their custom, they arranged themselves in goodly apparel, and went into the holy ministration in the church of the holy Archangel Michael; and they prayed there with great joy. And when they had come into the church they both bowed down before the place for prayer, and prayed to God giving great thanks, and they uttered blessings before the image of the holy Archangel Michael, and said, "We give thanks unto Thee, O our God Jesus Christ, and to Thy good Father, and to the Holy Spirit for ever, Amen. And we bless Thy holy Archangel Michael because Thou hast not hidden Thy mercy from us, neither hast Thou forgotten our gift; but Thou hast sent unto us Thy loving-kindness quickly." After these things they partook of the Mysteries and received the blessing of peace. Then they came out quickly into the presence of the brethren, and they sat down, and waited



for the governor with great expectation; and there were gathered together there men and women until the whole place was filled with them. And Dorotheos and Theopisthe girded up their loins, and stood up and ministered unto them in every thing which they needed, [p. 43] and they served them with good wine and choice oil and excellent food. And it came to pass that while they were thus ministering the governor, that is to say Michael, came with his soldiers, and knocked at the door. And Dorotheos and Theopisthe went out quickly with joy, and they opened the door, and received them, saying, "Happy are we in that we are held worthy of thy coming "to us this day, O our master and governor, with thy "soldiers; verily we rejoice this day, for this day is a "great day, the festival of the holy Archangel Michael. "Come thou in, O blessed one, and may God make thee "joyful." Now when the governor had come in and found the whole place filled with women, and with small and great, he made as if he were astonished, and said to Dorotheos and Theopisthe, "O my brethren, what need have ye "of all this multitude of men and women whom I see "here? Lay not trouble upon yourselves this day by "reason of our coming to you. Have ye not considered the "affliction in which ye now are, and would it not be better "to act thus in times of abundance?" And they answered and said, "O master and governor, forgive us. We have "not laid trouble upon ourselves for thy sake, we only "render thanksgiving to our God and to His Archangel "Michael. Among those whom thou seest here to-day "there is no stranger, they all are kinsmen of ours "and are united to us in God;" and while these saints were saying these things [p. 44] the Archangel Mi-

chael rejoiced at the perfectness of their natural dispositions.

And after these things Michael and those who were with him went into the place which Dorotheos and Theopisthe had prepared for him, and when they had gone in they made the Archangel to sit down upon a seat. And he said to Dorotheos, "Bring me the fish before thou doest anything to him." And when they had brought him he said to Dorotheos, "Sit down and open his belly;" and he did so. The governor said, "Take out his maw," and he took it out, and found that it was very large. And Dorotheos said, "What is this, master?" and Michael said, "Open it;" and when he had opened it he found a bundle inside it sealed with seals. And he marvelled at the thing and said, "What is this, master?" and the governor, who was Michael, said to him, "Large fishes like this swallow everything which they find in the water, but open the packet, that thou mayest see what is inside it." Dorotheos said to him, "Master, how can I open it? it is sealed." Then the Archangel Michael stretched out his hand and took the bundle, and he found it to be full of fine gold money; and when they had counted it they found that it amounted to three hundred *dinârs*, and among the money were three pieces each of the value of a third of a *dinâr*. And when Dorotheos had taken them he lifted up his eyes to heaven, and said, "Righteous art thou, O God, and to Thee belong those who are upright, [p. 45] and those who put their confidence in Thee shall never be ashamed."

Then the governor said to Dorotheos and Theopisthe his wife, "Come hither to me, O my beloved brethren, and let me speak with you. Because ye are people of

“charity and because of the exceeding great trouble which  
“ye have undertaken for the sake of my coming unto  
“you this day, behold, God hath given to you this money  
“under this seal, which is that of the finger of God my  
“King, and which belongeth unto Him. And now in  
“return for your charities and for the trouble which ye  
“have endured for the race of man, and for those things  
“which ye have done unto me and unto those who are  
“with me this day, God hath shown a favour unto you  
“this day by [the gifts of] these three hundred *dinârs*  
“and these three pieces each of the value of a third of  
“a *dinâr*. Take them, and give one to the shepherd,  
“and one to the fisherman in exchange for the fish, and  
“take this last and give it as payment for the corn to  
“the man unto whom thou didst give thy garments yes-  
“terday in pledge for the sake of the gift [to the church].”  
And they, I mean Dorotheos and Theopisthe, threw them-  
selves down upon the ground, and bowing low before  
the governor, said, “What is this that thou sayest to us,  
“O our lord, and master, and governor? Hast thou come  
“to us thy servants that we should take aught from thee?  
“Are not all men bound to minister unto the soldiers of  
“the king? Art thou not set over us to do with us that  
“which thou wilt? And, moreover, thou hast taken nothing  
“except the grace of God and His gift. Knowest thou  
“not, O our master and governor, [p. 46] what day this  
“is, and that the little piece of bread which thou hast  
“eaten with our kinsfolk is not ours, but that of God  
“and His holy Archangel Michael, whose festival we  
“celebrate this day? Nevertheless, O master and gov-  
“ernor, if it be thy wish, we will take only the three  
“pieces of money each of the value of a third of a *dinâr*,

“that we may give them in payment, one for the sheep, [one for] the fish, and the third for the redemption of the apparel which is pledged according to thy command.” And the governor, who was Michael, said to them, “Verily, by the life of my God and King ye must perforce take all, and ye must not leave one behind, if ye fear my God and King. For if He heard that ye had not done so He would be wroth, and I should receive rebuke before my God and King for your sakes; and I will persuade Him to be pleased to grant unto you even greater gifts than these. And since ye must wish to know the truth, it is not only these things which are entrusted to me to give to you, but when I shall have returned to my city I will give unto you your riches as aforetime, and many exceeding great honours; and now take these things which are the usury upon them.”

And when Dorotheos and Theopisthe his wife heard these things they marvelled, and said unto him, “Master, we besech thee, mock not at thy servants, and say not things which are beyond our nature to bear. Our master came unto us and did we give [him] money that we might receive usury at his hands? Verily we never saw thee, master, [p. 47] before thou camest into our house, and we never looked upon thy face before this day, and yet how sayest thou that thou hast received anything from our hands?” The governor answered and said, “Listen unto me, and I will show you. The time when I [first] came into your house was when your parents died, and ye inherited possessions and money. From that time until this day I have come into your house once every month, and after I have departed ye have sent to me, yea, ye have sent large gifts to my

“city unto my God and King, and your names have been  
“written upon them all until the time when ye shall come  
“into the presence of my God and King, that He may  
“give them to you two-fold.” And Dorotheos and his  
wife Theopisthe answered and said, “We entreat thee,  
“O our master and governor, to show us this favour  
“only to tell us what thy name is, that we may never  
“be slack by reason of these things which thou hast  
“spoken unto us.” Then the governor, who was Michael,  
answered and said unto them, “Since ye wish to hear I  
“will show you my name and the name of my city. I  
“am Michael, the governor of the denizens of heaven  
“and of the peoples of the earth. I am Michael, the  
“chief captain of the powers of heaven. I am Michael,  
“the ruler of the worlds of light. I am Michael, [p. 48]  
“who decide all battles before the king. I am Michael,  
“the glory of all beings in heaven and in earth. I am Mi-  
“chael, the mighty one, by whom all the mercy of God hath  
“taken place. I am Michael, the steward of the kingdom  
“of heaven. I am Michael, the Archangel, who stand  
“by the hands of God. I am Michael, who bring in  
“the gifts and offerings of men to God my King. I am  
“Michael, who walk with those men whose trust is in  
“God. I am Michael the Archangel, who minister unto  
“all mankind in uprightness, and I have ministered unto  
“you from your youth up until this hour, and I will  
“never cease to minister unto you until I have brought  
“you to Christ my eternal King. Inasmuch as ye have  
“ministered unto me and unto my God with fulness of  
“strength I will never forget your gifts, and I will never  
“put your offerings and charities which ye have done  
“to God in my name behind me. Did not I stand in

"your midst yesterday and hear what ye said to each  
 "other in respect of your wonted gifts at the festival?  
 "Was not I with you when ye wept, and besought me,  
 "saying, "Entreat God to take us out of this world  
 "since the hope of thy charity is taken away from us?"  
 "[p. 49] Did not I see you when ye brought forth your  
 "garments in which ye were accustomed to receive the  
 "Blessings, and wished to sell them for the sake of the  
 "sacrifice? I say unto you that I was present at all these  
 "times, and will be with you, and I will never forget  
 "any of the things which ye have done from your youth  
 "up until this present, and I will show forth them all for  
 "you before God, Who is my King; and verily your  
 "offerings have been received like those of Abel, and  
 "Noah, and Abraham, because ye gave them in upright-  
 "ness of heart. Blessed are ye, and good shall come  
 "unto you, and as are your names, so shall your blessing  
 "be; for the interpretation of Dorotheos is 'sacrifice of  
 "God', and the interpretation of Theopisthe is 'charity  
 "of God'."

"I am the Archangel Michael who stand by the hands  
 "of God, and ye have gotten for yourselves one to pray  
 "for you. I am Michael who receive your prayers, and  
 "supplications, and charities, and bring them up to God.  
 "And likewise it was I who went to Cornelius<sup>1</sup> and  
 "showed him the way of the life by baptism, which he  
 "received at the hands of Peter the chief of the Apostles.  
 "Fear ye not, for I will not depart from you, and I will  
 "be near unto you when my God draweth nigh unto you,  
 "because of your great charity towards me, [p. 50] as it

<sup>1</sup> See Acts x. 30.



"is written, 'Draw nigh to God, and He will draw nigh unto you'."<sup>1</sup>

"And now, O Dorotheos and Theopisthe, be strong, "and take these things from my hands, for I have already "told you that it is the increase (*or* usury), and that the "crown(?) is in the heavenly Jerusalem, the city of the "King of all the beings of heaven and earth. And I "have already given thanks unto you before God in return "for your gifts and charities". And when he had said these things unto them, he gave them the money with the [salutation of] peace, and went up to heaven with his angels; and Dorotheos and Theopisthe looked after him with fear until he had gone into heaven in the peace of God; Amen.

And Dorotheos and Theopisthe his wife did as the holy Archangel Michael commanded them, and they finished the festival with joy, and they ate and glorified God; and they ceased not from the works of charity which they were wont to do in the name of Michael until they ended their life.

And now, O my beloved, will not ye profit a little by what ye have just heard? Is not this narrative sufficient to persuade your minds? Be ye not prevented from bringing [your offerings] to God in the name of Michael, for are ye not now certain that it is Michael the Archangel who will receive whatsoever ye give to God, [p. 51] and that he will make it manifest before Him on your behalf, and also that whatsoever ye give in the name of the God of Michael, He will give a two-fold increase to you through him, as He did to these

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<sup>1</sup> St. James iv. 8.


holy men? Ye have already heard, O my beloved, of the great gifts to God which these holy people, Dorotheos and Theopisthe, whose minds were right with Him, set apart for Him, and how God extended His love towards them, and how He sent to them the Archangel Michael, who provided great and boundless riches, and a ladder to the kingdom of heaven for them. And I, O beloved brethren, know of a truth that whatsoever ye give in the name of the holy Archangel Michael ye shall receive twofold in this world, even before ye attain unto heaven.

And now, O men filled with virtue, restrain not yourselves, and set not a limit upon your power [of giving], for ye know that it is not for what ye have given, or for what ye will give, that the Archangel Michael will minister unto you with joy, and whether it be little or much he will receive it from you as [the gift of] your zeal. God seeketh from you nothing which is beyond your power, He only looketh for an offering of goodwill; listen, and I will show you. When the Saviour was with us upon earth [p. 52] men were wont to bring their rich gifts, and to cast them into the treasury [of the temple], but God did not justify them greatly. But when the widow woman searched in her house and found only two mites, she brought them with uprightness of heart, and cast them into the treasury; and He gave her a blessing, and praised her, saying, "Everything which she hath she hath given; she hath given all her life".<sup>1</sup> And do thou likewise, O my beloved, be zealous to give gifts unto God in the name of the Archangel Michael, and he himself will give unto thee a multitude of good things, and will

<sup>1</sup> St. Mark xii. 42; St. Luke xxi. 2.

minister unto thee by them. If thou givest a gift in the name of the Archangel Michael, God will give to thee of that gift, and Michael will ascribe honour unto thee; and if thou givest a gift in the name of the God of Michael, it is God Who will help thee in His mercy in His never-ending kingdom in heaven. If thou shalt receive a stranger in the name of the God of Michael, God will receive thee in the courts of peace. If thou givest drink to the thirsty in the name of the God of Michael, God will give thee to drink of the good things of His kingdom. If thou clothest a naked person in the name of the God of Michael, God will clothe thee in a robe of glory in the heavens. If thou givest a cup of wine to anyone in the name of the God of Michael, [p. 53] God will give thee to drink of the wine of the true, rich vine; and if thou hast not wine, give a cup of cold water only, according to the words of God in the Gospel which say, "Whosoever shall give you a cup of cold water in My name (and ye are Christ's) shall not lose his reward,"<sup>1</sup> and God will give thee to drink of the fountain of life which cometh forth from His holy throne. If thou visitest a sick person in the name of the God of Michael, God will send His angel to visit thee in thy great sickness, which is the day of thy death. If thou goest to those who are in prison, and comfortest them on the festival of the Archangel Michael, God will send Michael to deliver thee from the prison of Amenti,<sup>2</sup> and God shall say unto thee, "I was in prison and thou camest unto Me."<sup>3</sup> If thou buildest a church in the name of the God of Michael, God will

<sup>1</sup> St. Matthew x. 42.

<sup>2</sup> *I. e.*, the Egyptian 

<sup>3</sup> St. Matthew xxv. 36.

bless thee with a house, not built with hands, in heaven. And if thou seest anyone feeble with bodily infirmity, and ministerest unto them with medicines, the God of Michael shall heal thee of the sickness of Amenti, for it is written. "Be merciful that mercy may be shown unto you;"<sup>1</sup> and again, "Blessed are the merciful, for mercy shall be shown unto them;"<sup>2</sup> and again, "Charity shall make a man to be praised in judgment;" and again, [p. 54] "Charity shall cover the multitude of sins."<sup>3</sup>

O beloved brethren, it is meet for us to strive to show mercy by means of gifts to God, and charity in the name of the God of Michael, for we know that it is meet and right so to do; and God is nigh at all times, and He giveth to each one according to his works. And let us stretch out our hands in charity at all times, O my beloved, for charity is of God, and charity is mercy. He showed mercy unto our father Adam, and unto our mother Eve, and He accepted their repentance, and forgave them their transgressions through the prayers of Michael. He shewed love towards the righteous man Abel, and accepted his sacrifice through the prayers of Michael. He shewed mercy unto Enoch, and removed him from this life without letting him see death, through the prayers of Michael. He shewed mercy unto Noah, and made him an ark, and delivered him and all his house through the prayers of Michael. He shewed mercy unto Abraham our father, according to His covenant with him, and He gave him Isaac through the prayers of Michael. He shewed mercy unto Isaac at first when he was about to be sacrificed, and gave a ram

<sup>1</sup> Prov. xiii. 21, 22; Zech. vii. 9; St. Luke vi. 36, 37.

<sup>2</sup> St. Matthew v. 7.

<sup>3</sup> 1 St. Peter iv. 8.

in his stead [through the prayers of Michael]. He shewed mercy unto Jacob, and gave him grace in the sight of his brother Esau, through the prayers of Michael. And God shewed mercy unto Joseph, [p. 55] and delivered him out of the hands of his brethren, and from the Egyptian woman, through the prayers of Michael. And God shewed mercy unto Moses, the greatest of the prophets, and filled him with grace more than any other man, through the prayers of Michael. He shewed mercy unto Joshua the son of Nun, and made the sun stand more than a whole day until he had overthrown his foes, through the prayers of Michael. He shewed mercy unto David the king, and He chose him out from among his brethren, and anointed him king over His people, through the prayers of Michael. He shewed mercy unto Solomon, and commanded him to build the temple of God, through the prayers of Michael. He shewed mercy unto the righteous king Hezekiah, and He added fifteen years of grace to his days, through the prayers of Michael. He hath shewed mercy unto the whole race of Adam, and our God hath wrought exceeding grace with them, for He bowed the heavens, and came down upon earth, and took flesh in the holy Virgin, and gave His own soul as a redemption for us, to deliver us from Amenti, through the prayers of Michael. And God shewed mercy unto our fathers the Apostles, and chose them out from the whole world, and He gave them power to turn all men to the knowledge of the truth through the prayers of Michael.

[p. 56] And now, my beloved, behold we know that God's whole will existeth in mercy and love, and that the holy Archangel Michael is a comforter and ambassador for us with God. Let us then ourselves follow and seek

after mercy and love, for it is written, "Mercy exalteth,  
 "and love maketh upright;" and our Master, and God, and  
 Saviour, Jesus Christ the merciful One, cried out, saying,  
 "Be merciful, that mercy may be shown to you."—that  
 is to say, give to God that gifts may be given to you—  
 and again, "With what measure ye mete, it shall be  
 measured unto you."<sup>2</sup> Let us then mete with good measure  
 to-day, on the festival of the holy Archangel Michael, that  
 he may mete to us good measure in the kingdom of  
 heaven; and let us keep a spiritual festival this day in  
 the name of the Archangel Michael, that we may keep  
 with him and with God the festival which endureth for  
 ever in heaven. Let us put away from us all injustice  
 on the festival of the holy Archangel Michael, that we  
 may array ourselves in the apparel of light, and let us  
 glorify God, and His holy Archangel Michael on this day  
 of his holy festival, that he may glorify us with great and  
 perfect beauty. And let us draw nigh to the Archangel  
 Michael in his holy festival, [p. 57] having our bodies  
 cleansed with holy water and made beautiful with glorious  
 apparel, and our hands full of incense, saying, "O ruler  
 "of the heavens, O Archangel, pray to God that He may  
 "mercifully grant us bread of sufficiency, and clothing, and  
 "entreat Him on our behalf to forgive us. O holy Arch-  
 "angel Michael, pray to God for us, that He may merci-  
 "fully grant us to be at peace with each other, for thou  
 "art our peace. Thou knowest, O our champion, that we  
 "are earth, and dust, and ashes, but God is merciful to  
 "forgive us; we have sinned, and to thee it belongeth to  
 "pray to God to forgive us. O Michael the holy Archangel!

<sup>2</sup> Compare St. Luke vi. 36, 37. - St. Matthew vii. 2.



"We have sinned, and thou must pray to God our King  
"for us. We know of a truth, O Archangel Michael, that  
"thou art the wall of the loving-kindness of God, the  
"merciful One, and that thou art an ambassador for us be-  
"fore God, the Father of blessed compassion in everything  
"for us, that He may forgive us all the sins which we have  
"wrought, wittingly and unwittingly, wilfully and against  
"our will, and that He may grant unto us a way to leave  
"them behind us and to press forward, and that He may  
"stablish us spotless before Himself. It is thou, O holy  
"Archangel Michael, the general of the hosts of heaven,  
"[p. 58] who dost take care for us, and who dost glorify  
"every one who keepeth the festival in thy holy name in  
"every place."

O my beloved, verily I have put my hand to a great undertaking, one which is beyond my power, and I have sought a great and wide sea which I am not able to pass over; but I said at the beginning of this encomium that my ship was small, that my merchandise was without value, that I knew not the craft of the sailor, and that the great deep—which is the deep of this encomium in which I ascribe honour to the holy and mighty Archangel—was very difficult to pass over. And I beseech you, my brethren, to help me to save myself from this great and boundless abyss, that I may come to land again in safety, for I have begun to speak to you concerning the glory and honour which belong to, and are meet for the Archangel Michael, whose festival we celebrate this day. But my tongue is a tongue of flesh, and my flesh is the flesh of weakness, and I have not power to describe the measure of his glory, nor the greatness of his rank. Thou art, O holy Archangel Michael, with God, the joy of my heart,

the ornament of my tongue, the speech of my mouth, and the director of my heart towards God. What mouth, or what tongue, or what heart filled with power is able to describe the measure of thy worth, [p. 59] or to arrive at the knowledge of the measure of the majesty and glory with which God hath endowed thee? All these things which I have said, O ruler of the kingdom of heaven, are meet for the glory of thy majesty, but forgive me, O my lord Michael, for I am a sinner, and my works are feeble. I beseech thee, O Michael my helper, to accept this my little sacrifice which I have brought in to give to thee at this holy festival, and restrain not thyself from hearkening unto thy servant because my gift is miserable; but accept my zeal, even as thou didst accept the two mites, for I know that thou art merciful and gracious, and therefore I seek thee, for I have no other ambassador with God but thee, O Archangel Michael. And if thou wilt do good unto me, and wilt receive my little offering, even though it be poor, I will be watchful henceforth to ascribe honour to thee with my sinful mouth, and halting tongue, and heart, all the days of my life. And moreover, I verily believe that if I forget thy name and do not keep it always in remembrance in my heart all the days of my life, O Archangel, that I shall bear no fruit, and be without reward from God; for it is the remembrance of thy holy name, [p. 60] O great and holy Archangel, which delivereth me in my lying down and rising up. O holy Archangel Michael, through whom the whole race of Adam hath found freedom of speech before God, it is thou who comest and makest mention of us before Him, that He may show mercy upon us; be thou with us on this day of thy great

festival wherein thou art an ambassador before God for us; that He may accept our zeal which we show in thy holy commemoration, O Michael our holy Archangel, that He may direct all our paths so that we may walk always before Him in the will of God; that He may deliver us from all the snares which the enemy of all truth and the evil liar spreadeth for us; and that He may stablish us to Himself in the kingdom and priesthood to be a holy family and a living people by the prayers which the Lady of us all, the bearer of God the Word, maketh for us—for verily the holy Mary, who was Virgin at all times, is our ambassadress before the holy and mighty Archangel Michael, whose festival we celebrate this day, and who prayeth to God always for us—and by the prayers of the whole company of our incorporeal associates; and by the prayers of Saint John the Baptist, the forerunner and holy martyr [of Christ], than whom among those born of women none greater hath arisen; [p. 61] and by the prayers of the Patriarchs, and Prophets, and the chief Apostles who follow the true Bridegroom, our Life, our Lord Jesus Christ; by the prayers of the three holy children Shadrach, Meshach, and Abednego; by the prayers of Saint Stephen, and of the whole company of the holy martyrs, and of the holy men who bore the cross, who stand before the royal throne of God the Word, and entreat Him day and night to have mercy upon His people. He is our Lord and our God, Jesus Christ, to Whom be all glory, and honour, and adoration, and reverence, which are meet for the Father with Him, and the Holy and vivifying and consubstantial Spirit with Him, now and always, and for ever and ever, Amen.

[P. 63] [Here beginneth] the discourse of Abba Severus, the holy patriarch and Archbishop of Antioch, in which he shewed forth the compassion of God, and spake concerning the presence of the holy Archangel Michael, and of his love towards man, and how he delivereth men from the snares of the Devil. In it he also spake briefly concerning the holy Lord's Day—now in that year the festival of the holy Archangel Michael happened to fall upon the holy Lord's Day—and he spake, moreover, concerning Matthew the merchant, and his wife, and his son, and of how they believed in God through the prayers of the holy Archangel Michael. This discourse was pronounced on the twelfth day of the month Athór, at the gathering together of the multitude to celebrate the festival of the holy Archangel Michael at his shrine, in the peace of God. Amen.

I hear David, the holy Psalmist, inviting us to assemble together on this festival to-day, [p. 64] and crying out, and saying, "The angel of God encampeth round about "all those who fear Him, and delivereth them."<sup>1</sup> My beloved, the festival this day is two-fold: it is the festival of the holy Archangel Michael, and the festival of

<sup>1</sup> Psalm xxxiv. 7.

the holy Lord's Day, [the day of] the resurrection of our Saviour. Behold I see that a great calm hath come, and that there is not a breath of wind to disturb us, and that ye all are ready to receive the words of instruction; so then, whether it be I who speak, or ye who listen, let there be wholly fulfilled in us the words, "And 'some brought forth an hundredfold, some sixty, and some 'thirty.'"<sup>1</sup> And moreover, ye know that the Giver of the true reward, our Lord Jesus Christ, the Son of the Living God, is not far from us, for He saith with His lifegiving and truthful mouth, "Where two or three are gathered 'together in My name, there am I in the midst;'"<sup>2</sup> and since our God is with us let us accept the words of David, the Prophet and Psalmist, which say, "Be still, 'and know that I am God. I am exalted over the heathen, 'I am exalted over the whole earth.'"<sup>3</sup> Ye know also, O my beloved, that to-day is the festival of our salvation, the holy Lord's Day, in which, first of all, it is meet that we should hymn, and bless, and glorify God—to Whom all honour is due always, [p. 65] and for ever and ever, Amen—and afterwards, that we should direct our discourse to the honour of Michael, the mighty and holy Archangel. Hear ye also Him in the holy Gospel according to Matthew: "The Archangel of God said to the women, "Fear ye not, for I know that ye seek Jesus Who was "crucified. He is not here; for He is risen, as He said "to His disciples."<sup>4</sup> And Saint Matthew saith, "He was "like lightning, and his clothing was white like snow,"<sup>5</sup>

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<sup>1</sup> St. Matthew xiii. 8.

<sup>2</sup> St. Matthew xviii. 20.

<sup>3</sup> Ps. xlvi. 10.

<sup>4</sup> St. Matthew xxviii. 5.

St. Matthew xxviii. 3.

that was the holy Archangel Michael, the ruler of the hosts of heaven. Let us then keep the feast this day, my beloved, for God is in our midst, and the whole company of the angels keep the festival of the holy Archangel with us, for it is Michael who entreateth God always to forgive the whole race of man their sins. With which of all the saints was not the Archangel present to deliver him out of all his afflictions? and to which of all the martyrs did not the Archangel Michael give strength by God's command until he received his crown? And now, my beloved, if ye wish to know whether the Archangel Michael be present with those who walk after God with all their hearts, or whether he prayeth unto God that he may be their helper, listen, and I will show you this great miracle which took place through the power of God and through the prayers of the holy Archangel Michael, [p. 66] which is related by men worthy of belief.

There was once a merchant whose name at first was Ketsôn, and he sprang from the country of Entikê, and he was very rich and he had there much business; but he knew not God, for he was a pagan and worshipped the sun, and he lived in his heathenism, and God wished to deliver him. And it came to pass on a time that he loaded a ship with his wares, and departed to a city in the country of Philippi (?) called Kalônia, in which they worshipped God alone, and he entered therein on the first day of the month Athôr, and stayed there and sold his wares. And when the eleventh day of the month Athôr had come, at the time of noon on that day he passed by the shrine of the Archangel Michael, and saw [men] crowning it with lanterns and draping it with cloth, and he marvelled greatly, and sat down there according



to the dispensation of God to see what would be the end of the matter. And when the evening was come he saw that all the multitude was gathered together there, and they lit the lamps and sang sweet hymns of praise; and the man marvelled, and because of his exceedingly great astonishment he slept by the door of the shrine. [p. 67] And during the night the clergy and the law-loving gathered together and performed the service, and the man marvelled greatly at what he heard. And when the morning had come he set out to go unto two Christians who dwelt in that city, and he asked them, saying, "My brethren, what hath happened, and what is "[the meaning of] the crowd which is in this city to-day?" And the men said to him, "To-day is the twelfth day of "Athôr on which we celebrate the festival of the holy "Archangel Michael, for it is he who prayeth for us to "God that He will forgive us our sins, and will deliver "us from all evil." And the merchant said to them, "Where is he? for I myself would speak with him and "ask him to deliver me from all evil." And they answered and said to him, "Thou wilt not be able to see him until "thou art perfect, but if thou wilt become a Christian "thou canst ask not only him who is the servant, but "thou shalt also see his God, and become a participator "in his glory, and He will deliver thee from all evil." The merchant saith to them, "My brethren, I beseech "you to bring me with you to-morrow that I may become "a Christian, and I will give each of you a basket of "money, for my heart inclineth greatly to the object of "your worship." And the men said to him, "Thou canst "not become like unto ourselves until our Father the "Bishop hath prayed over thee, [p. 68] and hath sancti-

"fied thee and baptized thee in the name of the Father, and  
"the Son, and the Holy Ghost; then wilt thou have become  
"a Christian. But wait until our Father the Bishop hath  
"a convenient season, and then we will take thee to him,  
"and he will make thee like unto ourselves;" and he did  
as they spake to him, and he waited that day.

And on the morrow he came to them and said, "My  
"good brethren, take me with you, that the God of Whom  
"ye spake may give you your reward;" and the two  
believing men took him to the Bishop and shewed him  
everything which had taken place. And the Bishop said  
to the merchant, "From what country comest thou?" and  
the merchant said, "I am from the country of Entikê."  
And the Bishop said to him, "Art thou persuaded to  
"become a Christian?" and the merchant said, "Yea, of  
"a certainty, O my Father, for by what I have seen and  
"heard in this city it seemeth good to me to become a  
"Christian." And the Bishop said to him, "What god  
"dost thou worship?" and the merchant said, "I worship  
"the Sun". And the Bishop said to him, "When the sun  
"hath set and hath gone down into the earth, if a  
"necessity arise where canst thou find him to help thee?"  
The merchant said to him, "My Father, be graciously  
"pleased to help me, and baptize me, and I entreat thee  
"to make me a Christian like all the men of this city."  
[p. 69] And the Bishop said to him, "Hast thou a wife  
"or children?" and the merchant said to him, "My wife  
"and my children are at home in my city." And the  
Bishop said to him, "If it be so, we will not invoke  
"God's blessing upon thee, lest the minds of thy wife and  
"children be not in accordance with thine, and there  
"arise a stumblingblock between you and between us,

"and it happen that either she is separated from thee, "or she causeth thee to apostatize from the service of "God and from the baptism which thou wilt have received "—for the first transgression took place through a wo- "man—but if her heart be in accordance with thine, come, "and I will make thee a Christian." When the merchant heard these things he rejoiced greatly, and having been blessed by the hand of the Bishop, he came forth and made ready to depart to his city.

And when the Devil, the hater of all good, knew that the man had given his heart to God he was envious of him, and it came to pass that when Ketsôn had come upon the sea, he raised up a mighty storm, and he made the waves to rise up round about the ship, so that all those who were therein were well nigh drowned. Then the merchant cried out, saying, "O my Lord Jesus Christ, "help me in this great need, and I will believe in the "great glory which I have seen in the shrine of the holy "Archangel Michael, and henceforth, until the day of our "death, [p. 70] I and all my house will be Christians." And straightway at that moment a voice came to him, saying, "Be not afraid, for no evil shall betide thee;" and immediately the crests of the waves bowed down and sank to rest, and the ship righted herself and sailed along smoothly, and by the command of God the merchant arrived in his own city, and no evil happened to him.

And when he had gone into his house he rejoiced with exceeding great joy, and he told his household of the marvellous thing which had happened to him in the ship, and of all that had befallen him in the city of Kálônia. And he spake to them, saying, "Verily, the sun "which we worship is not a god, but he is the servant

“of the great God of heaven, Jesus Christ, the Son of  
 “the living God, Who He is, and it is He who is the  
 “God of the universe, and it is through Him that all  
 “things exist;” and he told them also concerning the  
 honour of the holy Archangel Michael, his mighty son,  
 and they marvelled greatly. Then the man turned to  
 his wife, and said to her, “If thou wilt be obedient unto  
 “me, arise, come with me, and let us become Christians,  
 “and let us make ourselves servants of Christ, and let  
 “us not halt between two opinions. If, however, thou wilt  
 “not be persuaded I will not force thee. Behold I have  
 “eight thousand *mithkâls* remaining to me, and of these  
 “I will give thee one thousand, and thou shalt abide in  
 “thine own worship; but as for me, I will go and receive  
 “remission for my sins.” [p. 71] And his wife said to him  
 gladly, “Verily, my master and brother, whatsoever way  
 “thou goest, that will I travel with thee, and whatsoever  
 “death thou shalt die, that will I myself die;” so they  
 made everything ready, and they embarked and came  
 to the city of Kalônia, and the man marvelled how God  
 had helped them. And they went to the two men whom  
 [Ketsôn had] first [seen], and they saluted them, and made  
 known to them that they had come to be made Christians,  
 and they took them to the Bishop, and shewed him, say-  
 ing, “This is the man who came recently to be made a  
 “Christian, and behold, he hath now come with his wife  
 “and child to become Christians.” And the Bishop rejoiced  
 with an exceeding great joy at the conversion of their  
 souls, and when they had been brought in to him he said,  
 “Do ye in very truth wish to become Christians?” And  
 the merchant answered humbly, “Yea, by God’s will, and  
 “by thy holy prayers, O Father.” Then the Bishop caused

them to make ready a Jordan in the shrine of the holy Archangel Michael, and he instructed the man, and his wife, and his four sons, and their servants, and he baptized them in the name of the Father, and the Son, and the Holy Ghost. Now the name of the merchant was at first Ketsón, but the Bishop changed it, and called his name Matthew, [p. 72] and his wife he called Irene; and he called the first of the four sons John, the second, Stephen, the third, Joseph, and the fourth, Daniel. And he made ready the Communion and gave to them of the holy Mysteries, the Body and Blood of our Lord Jesus Christ. And after their baptism they tarried a month with the Bishop, and he instructed them in the things of their upright faith. And Matthew the merchant, by reason of the exceeding great joy which had come to him, gave six hundred *mithkâls* to the shrine of the Archangel as a thanksgiving offering for his salvation. And they received blessing at the hands of the Bishop before returning to their own country, and they bade farewell to the chief men of the city and to the law-loving men with great joy, and by the will of God they returned to their country, being guided and directed by the holy Archangel Michael.

And when they had gone into their house they made a great feast for their people, and they distributed great charity to the needy, and widows, and orphans, and their village marvelled at them, and their name was in the mouth of every one; and they made their country to shine by their good deeds.

And it came to pass after these things, when two months had passed by, that the excellent man Matthew went to his rest; he had come [to work in the vineyard]

at the eleventh hour, [p. 73] but through the prayers of the holy Archangel Michael he received the wages of the whole day. And his little sons and their mother ceased not from the good things which they were wont to do in abundance while their father was alive. Now the Devil and his fiends could not bear to see the good deeds which these holy people were doing, and he stirred up the people of their city against them, and he made them to hate them with a great hatred, and at length they rose up against them and seized their possessions by violence, and the things which were in their storehouse. Then John said to his mother and brethren, "Behold, ye see how much they have afflicted us since our father died, arise now and let us leave this place, and go to the royal city, and live there; for it is written in the holy Gospel, 'If they persecute you in one city, flee to another.'<sup>1</sup> And behold they have persecuted and afflicted us here; but God's will be done." So they arose secretly, and took what things remained unto them, and they went into the royal city, and lived there, saying, "May the God of the Archangel Michael be our helper;" and they multiplied the charities which they were wont to do of old.

And again the Devil could not bear it, but was disturbed when he saw these pious people giving their charities in faith—now he knew not that the holy Archangel Michael would put him to shame—and at length he roared like a lion. [p. 74] And it came to pass that when a few days had gone by, the watchmen of the city went in and robbed the house of one of the chief

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<sup>1</sup> St. Matthew x. 23.



nobles of the city, and they carried off much booty; and the nobleman told the governor who was over the city, and he made an enquiry into the matter by the hand of the controller of the city, who straightway laid hold of the watchmen and compelled them to find for him the nobleman's property. And while they were disturbed concerning this matter, behold the Devil took the form of a man, and went about throughout the city, and cried out, saying, "I know who stole the property of Sylôn the nobleman, for I saw these four strange young men, who came here a few days ago, go into the house, and plunder it, and we know of a truth that this hath been their business from the time when they lived in their country." And when the men of the city heard these things they told the governor, and straightway they dragged them along by the hair of their head by the governor's command, and brought them in before him. Now they dragged them along without mercy, and their mother followed after them weeping, and she comforted them, saying, "Fear ye not, my children, for God, in Whom we believe, and His holy Archangel Michael are able to deliver you from all evil, [p. 75] and from those who speak falsely against you for His sake." And as she spake these things a voice came to them out of heaven, saying, "Fear ye not, for I will not allow any evil to betide you: I am Michael, and I will watch over you to guard you from all evil."

And it came to pass that while they were standing before the governor who was questioning them, the Archangel [Michael] came and stood a little way off in the form of a patrician of the empire; and when the governor saw him he rose and stood up and besought him, saying,

"Prithee come, sit down, and listen to this dispute." And when he had sat down the governor made them bring the four young men before him, and he said to them, "Be quick and give back to the nobleman the stolen things before I inflict punishment upon you." And they answered and said, "As the Lord God of the Christians liveth, and by the glory of His holy Archangel Michael we have never taken part in this matter." And the Archangel Michael said to the governor, "I am sure that the truth will be manifest by these means. Let them take the youngest brother of these men, and carry him into the house of the chief watchman, whose heart is inflamed against these men, and let him cry out, saying, 'In the name of my Lord Jesus Christ, let the stolen things which belong to Sylôn the nobleman, [p. 76] on account of which they have accused us, appear;' and straightway the truth will be made manifest." And straightway the governor commanded them to take the little child into the house of the chief watchman, as the Archangel Michael had said, and he cried out, saying, "In the name of my Lord Jesus Christ and of the holy Archangel Michael, let the things stolen from Sylôn the nobleman appear." And straightway a voice came, and everyone heard it, saying, "Go down into the cellar, and ye will find everything; these young men are innocent of the offence;" and they went down straightway into the cellar, and found all the stolen things. And when they told the governor what had happened he marvelled greatly, and when he turned round to tell him that had taken the form of a patrician, that is to say Michael, what had happened, he did not know where he had gone; and he marvelled greatly. And he set the

young men free, and they went to their house glorifying God and His holy Archangel Michael; and these pious people did not cease from doing the good deeds which they were wont to do unto everyone, and everyone marvelled at their good life.

And it came to pass some time after these things had happened that a certain man accused two men before the governor of not having paid the debt awarded by a former judgment, and the governor gave the two men over to certain soldiers that they might compel them each to pay one hundred *mithkâls*, [p. 77] but they had not the wherewithal to pay. And it happened opportunely that the good man John met them, and when he saw the soldiers mercilessly driving them along with blows, he said to the soldiers, "For what reason do ye 'beat these men?" And the soldiers said, "We have 'seized them because each [oweth] one hundred *mithkâls*." And John said to them, "Will they be set free if the two 'hundred *mithkâls* be paid?" and the soldiers answered, "Yea, but if they pay not the money they will be slain." Then John entreated the soldiers, saying, "Wait a little, 'and I will come back to you;" and he went into his house and brought out two hundred *mithkâls*, and he gave them to the soldiers, and they set the two men free, and he also gave unto each of the four soldiers, who had been set over the two men, a *mithkâl*.

And again the Devil, the enemy of all truth, could not bear [to see this], and was filled with envy against the pious brethren because of their good works, and he stirred up a great and exceedingly hard and severe trial, which was this. And it came to pass after these things that a certain man in the city had invited some friends

and neighbours into his house—now it was eventide—and this man lived nigh unto the house of the pious brethren; and when they had eaten and drunk, a certain man rose up to go to his house. And as he was walking across the open ground of the city, a scorpion stung him, and he fell down and died immediately, and no man knew what had happened to him. [p. 78] And when the watchmen of the city were going about on their rounds together, they found the dead man, and they brought him into the light, and although they examined the body they knew not what had happened to him; and they made him ready for burial and when it was morning they carried him to the sepulchre.

And the Devil, taking upon himself the form of a man, cried out to the whole city, saying, "This wicked murder of the man who is dead—the cause of his death and his murderer being known unto no man—cannot have been committed by any one except those four strange young men, and I am [ready] to bear witness to this fact." And these words spread throughout the whole city, and the general went and told the governor Kesanthos, who straightway commanded and they brought the four young men [before him] with their hands tied behind them, and chains round their necks. And as they were bringing them before the governor, a voice came to them, saying, "Fear ye not, for behold the time of tribulation passeth by, and peace shall come unto you from God;" and they set them before the governor as condemned criminals. And behold straightway the holy Archangel Michael took the form of a great general of the Greek Emperor, and when Kesanthos saw him, he rose up and stood upon his feet before him;

and when he had come up to him they sat down together. And when the Archangel Michael saw the young men standing there, [p. 79] he said to Kesanthos the governor, "What is the business of these young men?" and the governor told him what had happened. And Michael said to him, "It is not known then, who slew the man?" and the governor said to him, "They have brought these young men in to me, saying that they slew him." And Michael said to him, "It seemeth to me that if the matter be thus, and that a man hath died, we cannot know who hath slain him until we bring the dead man here in our midst, and we ask him, and he tell us and shew us who hath slain him; so then if thou wishest to know the truth let them bring the dead man himself here, and we will question him, and he will speak to us, and shew us who hath slain him." And straightway the governor commanded, and they brought the dead man into the midst [of them]. And the Archangel Michael said unto Daniel, the youngest brother of the pious men, "Go, say to the dead man, In the name of my Lord Jesus Christ, the God of heaven and earth, show us what did happen unto thee;" and the child did so. Then God, Who loveth mankind, and Who wisheth to make His holy name glorious in all places, so that men may believe in Him, made the soul of the man to return to his body, and he came to life for the salvation of the governor and of the whole multitude of the people of that country. And the man cried out, saying, "Woe unto thee, O Kesanthos the governor, for thou hast been bold to sit down with the holy Archangel Michael, [p. 80] the general-in-chief of the powers of heaven; and, moreover, these men who have been accused are innocent

“of the offence, and are just men, for it is not they who  
“have slain me, but the scorpion which bit me, and caused  
“me to die. And it is by reason of the excellence of  
“these men that hath happened unto thee the great  
“blessing that thou hast been deemed worthy to see the  
“holy Archangel Michael. And behold, the marvellous  
“things of God which thou hast seen set thou in thy  
“heart, and forsake these pleasures, and these dead idols  
“in which there is no profit, that God may forgive you  
“the offences of your previous life. And as for me, a  
“great act of grace hath been shewn unto me, for through  
“these just men I have seen the Archangel Michael.” And  
straightway the Archangel Michael went up into heaven  
with great glory, and the governor and all the multitude  
saw him go up into heaven, taking up with him the soul  
of the dead man; and the governor and all they who  
were with him were in exceeding great fear.

And after a long time the heart of the governor  
became quiet after the fearful, and mighty, and marvellous  
thing which he had seen, and he rose up and kissed  
John, saying, [p. 81] “Blessed be the hour in which ye  
“came into this city. We beseech you to show us your  
“God in Whom ye believe, and we ourselves will believe  
“in Him for our salvation.” And John said to them,  
“We believe in the Lord Jesus Christ, the Son of the  
“living God;” and the governor and all the multitude  
cried out, saying, “Verily, Jesus Christ is the living God,  
“and there is no other God besides Him.” And John  
said to the governor, “Arise, and write to Constantine,  
“the Emperor of the Greeks, and tell him of everything  
“[that hath happened]; and entreat him to send to us  
“one of the Bishops of your country that he may instruct



“you in the name of the Father, and of the Son, and of  
“the Holy Ghost.” And Kesanthos the governor wrote  
to the Emperor Constantine, saying, “Kesanthos, whom  
“men call governor, dareth to write to the mighty Ruler  
“and Emperor, Constantine, the servant of Jesus Christ,  
“sending greeting. A mighty act of grace hath come  
“to us from the good God, Who hath had us in re-  
“membrance, and He hath brought us from the service of  
“polluted idols, and hath turned us to Himself by His  
“great and exceeding goodness through the prayers of  
“the holy Archangel Michael, and we have been ac-  
“counted worthy to see him with our eyes, and he made  
“a dead man to speak with us mouth to mouth, after  
“he was dead, and afterwards he went up to heaven  
“with great glory, and we all saw him. And further-  
“more, [p. 82] we entreat thy majesty to send unto us  
“one of the Bishops who are with thee, that he may  
“enlighten us in the right faith, and that he may shew  
“us the way wherein we should travel unto God, and  
“that he may give unto us the holy sign of the Cross.  
“And if thou wilt do this for us, thou wilt receive a great  
“crown from Christ by reason of this thing; may the  
“God-loving Emperor be strong through the strength of  
“Christ the King of the Universe.”

And the Emperor Constantine received the letter with  
great readiness, and he read it and marvelled greatly at  
what had happened, and he glorified God. And he wrote  
to Saint John, the Archbishop of Ephesus, with great  
solicitude, saying, “First of all I kiss thy holy hands  
“which hold the flesh of the Son of God in truth. Great  
“joy hath come unto us from God, and behold, we send  
“unto thee to tell thee also thereof, for we know that

“thou wilt rejoice exceedingly. I desire that thou wilt undertake a small toil—now thou art prompt [to labour] with all thy heart, for thou knowest that thy labour shall not be in vain—and that thou wilt do it for the sake of Christ Who hath suffered for the race of man. Trouble thou thyself and go unto the city of Entias, and heal those who are sick therein in the name of Christ, and lead them away from the service of ministering unto polluted idols, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; and this shall be for thee an acceptable thing with God and His holy angels. [p. 83] May we both be strong through the strength of Christ our God.”

And the Emperor Constantine sent this letter to Abba John, Archbishop of Ephesus, together with the letter of Kesanthos the governor; and when the Archbishop had read the letters he rejoiced greatly at the conversion of the whole country. Then he took with him two deacons, and an elder, and a reader, and three singers of Psalms, and twelve workers, and he took with him for the stablishing of the altar a golden table, and four cups of silver, and three cups of gold, and a cloth made of finest byssus, and a covering made wholly of silk, and the four Gospels, and the Psalter, and the Epistles of Paul, and the Acts, and the Catholic Epistle of St. James, and in short everything necessary for a church; and they prayed, and set out upon the road rejoicing. And when they had drawn nigh unto the city, the men thereof told the governor of the arrival of the Archbishop and of those who were with him; and the governor, and John, and all the people of the city came forth to meet the Archbishop, and when they came up to him the governor

and all the multitude bowed down before him, and were blessed by him. And the governor told the Archbishop everything that had happened, and he showed him John, saying, "Through this man and his brethren hath God "shown mercy unto us;" and thus they went into the city in great peace. [p. 84] And the governor entreated the Archbishop [to come with him,] and brought him into the palace, for as yet there was no church built in the city. And on the morrow the Archbishop said to the governor, "Let us mark out a place for a church," and the governor said to him, "My father, I have here "a new site upon which they were going to build, let us "look at it, and if it be suitable we will make a church "there." And the Archbishop and the governor went there together, and they looked at the place upon which they were going to build; and it pleased the Archbishop. Then the governor made the herald to cry out throughout all the city, saying, "Let every man come, and labour "at the building of the church," and straightway the whole city was gathered together to work at the church, whether it were nobleman, or whether it were poor man, and even the governor himself laboured with his own hands, and everyone believed that he would receive a blessing from Christ. And by the will of God they finished the building in sixteen days, and the Archbishop consecrated the church to the name of the Holy Virgin, the God-bearer Mary.

And when the Archbishop saw the great multitude who wished to be baptized, he said to the governor, "Where shall we baptize this multitude?" Now a church with a place for water for baptism therein had not yet been built. And the wise John answered and said to the governor and the Archbishop, "The pool of water

“which lieth to the east of the city is, I say, suitable for “this great honour.” [p. 85] And straightway a voice came from heaven, and everyone heard it, saying, “This is the “place, which hath been set apart by God, O John, son “of the apostle;” and the Archbishop, and the governor, and all the multitude who heard this marvelled. And the Archbishop and the governor commanded, and all the multitude were gathered together to the place of the pool of water, and the Archbishop prayed over the water on every side of the pool. Now at that time a great and wonderful thing happened, for when the Archbishop came to the consecration the whole multitude heard voices in the water which repeated the consecration with the Archbishop. And when the Archbishop had finished the prayers, he commanded that all the multitude should go into the water, and they all leaped into the water, and cried out, saying, “We receive baptism in the name “of the Father, and of the Son, and of the Holy Ghost.” And when the governor and all the multitude had been baptized, the Archbishop took them to the church, and ordained John to be [their] bishop, and one of his three brethren he ordained elder, and the other two he made deacons. And a son of the governor called Echillas he made deacon, and all the multitude rejoiced in God.

Then the Archbishop was careful concerning the Offering, and he laid it up upon the altar, [p. 86] and made the Offering. And the governor and all the multitude marvelled at what they saw and at what they heard, for they had never before heard such things, and they had never before seen the like, for this was the first time that the Offering had been offered up in that country; and when they had all partaken of the Holy Mysteries,

the Archbishop pronounced over them the benediction of peace, and each one went to his own house. And the Archbishop tarried with them a month of days, and he instructed them, and taught them the ordinances of the Church; and afterwards he went to his city with great joy.

And Kesanthos the governor, and all the multitude of the city glorified God, and they paid honour unto Saint John the Bishop, and unto his brethren, for they grew in the doctrine of God. And after a few days the holy Bishop said to the governor, "Let us build a church "in the name of the holy Archangel Michael," and the governor said to him, "Do whatsoever thy soul desireth, "O our father, for we are ready to listen unto thee." Then the holy Bishop John laid the foundation of the church, and the whole city helped him, and he finished it with great zeal, and he put on its coping-stone in eight months; [p. 87] and the holy Bishop John consecrated the shrine on the twelfth day of the month Athôr, in the name of the Archangel Michael. Now this festival of the Archangel Michael was a double one; for it was the festival of the Archangel Michael, and also the festival of the consecration of the church.

And it came to pass after the Communion that the Bishop, and the governor, and all the multitude went together into the city to the temple of Zeus, and they burnt it with fire; and the dumb fiend which was in the statue cried out, saying, "Thou inflictest great pain upon "me, O John, for thou hast cast me out of my dwelling-"place." And the governor caused a large church to be built on the spot where the temple had stood, and he dedicated it to the name of the Apostles; and Saint John confirmed everyone in the faith, and everyone praised him.



When the Emperor Constantine heard concerning the good deeds which John was doing, he glorified God, and he wrote to John a letter in which he besought him to bless him and his empire, and called him a new Daniel, the destroyer of idols; and the whole country of Entias grew daily in doctrine all the days of Saint John, through the multitude of the miracles which God wrought by his hand.

Ye see, then, O my beloved, the power of God and the loving-kindness of the holy Archangel Michael. [p. 88] In the growth of all the seeds of the field we find the entreaty of Michael, and through the prayers of Michael the trees bear fruit. In the ships, whether they be sailing on the sea, or anchored in port we find the entreaty of Michael. In the ascetics who live in the mountains we find the entreaty of Michael, and he giveth them strength to live their ascetic life. In the assembly of the monks we find the entreaty of Michael, who is a peacemaker in their midst. In the prayers of the Bishops, and elders, and deacons at the altar we find the entreaty of Michael. With the sick we find the entreaty of Michael, who giveth them strength, and healeth them. We find the entreaty of Michael with those who are afflicted at the tribunal, and he becometh their helper. We find the entreaty of Michael the Archangel with those who are suffering punishment, and he becometh their helper. In short, to those who live he giveth strength in their time of need, and for those who are dead, he prayeth God to shew mercy unto them. Who is there among all the righteous unto whom the Archangel Michael did not go, and to whom he did not give strength in all his times of need? Among the martyrs who is there unto whom



the Archangel Michael did not go and deliver out of all his affliction and torture, and give strength?

And behold, O my beloved, we know the love of God towards man, and we know the prayers of the Archangel Michael, who hath become an ambassador for all mankind, [p. 89] for whom he prayeth to God the Father that He may shew mercy unto them all, and make their paths straight, and let us give unto him the things which he desireth, that he may bestir himself for us on account of them, and that he may love us exceedingly, and may pray to God for us. Let us love each other in the love of God, and let us live in the unity of brotherly love, and let no slander be upon our lips, for slander is a poisoned dart. Fornication is a stinking sin, and one which is greatly hated by God and His angels, and it is the poverty and death of the soul and of the body. Fornication is the friend of the Devil, it is the enemy of God and His angels, it is hated of Christians, and it is the friend of vain-glory.

And now, my children, let us put away from us all impure ways, and let us walk in the straight paths of virtue; let us walk in sinlessness and in unspottedness, for a pure marriage never polluteth a man. Consider Moses, who spake with God five hundred and seventy times, for he had a wife and children, and these prevented him not from ministering in the Holy of Holies. But let us not multiply our words overmuch concerning these things, for the testimony of the things which are old and of those which are new sufficeth us; and finally let us end our discourse and come to him whose festival we celebrate this day, the holy Archangel Michael. This festival to-day hath not need of the money of him that eateth,

and drinketh, and rejoiceth, and is glad by himself, [p. 90] while he leaveth the poor, and the orphan, and the widow hungry and thirsty. This festival hath no need of [thy] money, O thou who deckest thyself in an abundance of rich apparel, while the poor man naked perisheth with cold at [thy] gate. This festival hath no need of the money of those men who live at ease in their decorated houses, while the poor man perisheth with cold in the open spaces of the village. This festival hath no need of [the money of] anyone who eateth and maketh merry, while the poor man lieth in affliction in prison. This festival hath no need of the man who maketh himself glad while the poor man lieth sick and unvisited. The commandments are not of man, but of God, and God gave to the race of man the commandments which are written in the Gospels.

And finally, my brethren, with an upright heart let us beseech the Archangel Michael to obtain pardon for us from God, and I say unto you that the whole world standeth through the prayers of Michael, and through the prayers of the Holy Virgin, the God-bearer Mary; therefore let us ascribe unto them the glory which is their due on this festival, for the time hath come when we must go to celebrate the Holy Mysteries. And let us ascribe glory unto Him, to Whom all glory is due, our Lord, and God, and Saviour, Jesus Christ, [p. 91] through Whom and with Whom all glory, and honour, and adoration are due to the Father, and to the life-giving and consubstantial Holy Spirit with Him, now and always, and for ever and ever. Amen.

[P. 93] The Encomium which was composed by Apa Eustathius, Bishop of Trakê, the Island to which the Empress banished Saint John Chrysostom, and where he finished his course. It was composed for the festival of the holy Archangel Michael, which took place on the twelfth day of the month Paôni, and was recited by the blessed man before he laid down his body. And he spake, moreover, in this Encomium concerning the righteous man whose name was Aristarchus, and concerning his God-loving wife, the honourable lady Euphemia, and he likewise spake, at the end of this Encomium, a few things of Saint John Chrysostom which glorify the holy Trinity. In the peace of God. Amen.

"I will open my mouth in parables, and with my "tongue will I declare hidden things,"<sup>1</sup> according to the words of the sacred Psalmist David, the father of Christ, according to the flesh, [p. 94] and I will cry out louder than any sounding reed, or instrument of music, or cymbal, or harp, and I myself will proclaim with the righteous man, saying, "The angel of God encampeth round about "those that fear Him, and delivereth them;"<sup>2</sup> and let us also add the words of the prophet, and say, "This is

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<sup>1</sup> Psalm lxxviii. 2.

<sup>2</sup> Psalm xxxiv. 7.

"the day which He hath made, let us gather together, and "rejoice, and be glad in it,"<sup>1</sup> not with noise only, but with the joy of gladness which exceedeth all other joy, for we shall see the Creator of all things assembled with us this day at the feast of His mighty and holy Archangel Michael, the general of the hosts of the heavens. Who is there among us that will not celebrate this festival when he seeth that the King of Kings, and the God of all flesh hath come into this house to-day to do honour unto Michael, His mighty and glorious General, the ruler of light? And who is there among us that will not put on glorious apparel to come into this holy house to-day, to eat of the good things which the King and the King's son have prepared for us at the feast, the feast of the holy Archangel Michael? The things which are set before us to eat this day are not after the flesh, the pleasure of which ye will forget after ye have eaten of them, but that which is made ready for us this day is the Body of God, which He took upon Himself in the womb of the holy Virgin Mary, [p. 95] the spotless Lamb, Who gave Himself for us to deliver us from the Adversary. The wine which is set before us this day is not material wine, of which, when we have taken, we become drunken, and things which are unseemly happen in us, but it is the Blood from the side of God the Word on the Cross, which the soldier pierced, and He poured it out for us to cleanse us from our sins; and it is not pieces of meat which, if left for a day or two, perish and putrefy, that are set before us this day, but the thoughts of the Holy Scriptures, which shed abroad glory though they last for

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<sup>1</sup> Psalm cxviii. 24.

ever. O who can [not] understand with his mind a celestial being this day, when he seeth the mighty joy which is spread abroad in heaven and upon earth by reason of the commemoration of the holy Archangel Michael? Let us turn, now, to the mighty deeds and miracles which have come to pass through the Archangel Michael, in whose shrine—the shrine which we have built to his holy name—we are to-day gathered together to celebrate his noble commemoration.

Do ye not call to mind the honourable lady Euphemia, the wife of Aristarchus, the governor whom the pious Emperor Honorius appointed over the Island of Trakê? Now, ye all know, O Christ-loving people, that this general was an exceedingly pious man, unto which fact was borne witness by everyone, [p. 96] and his prayers and his alms came before God like those of Cornelius<sup>1</sup> of old. And this noble man, Aristarchus the governor, from the time when he received holy baptism at the hands of our glorious father and teacher, John the Great, did not cease to make gifts and offerings on the twelfth day of every month in the name of the holy Archangel Michael, and on the twenty-first day of every month in the name of the holy Virgin Mary, and on the twenty-ninth day of every month (which is the day of the birth of our God Jesus Christ, when men make innumerable offerings and give alms in commemoration of God the Word), and thus this righteous man continued to do for a long time. And it came to pass after these things, when his course was ended, and he was about to depart, after the manner of all men, unto Christ, that he called his wife, the honourable lady Euphemia, unto him, and said to her, "Behold,

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<sup>1</sup> Acts x. 31.

“my sister, thou seest that my course is run, and that I  
“must depart unto God after the manner of all my fathers.  
“Thou thyself hast heard the doctrines of life with which  
“we have been charged by the thrice-blessed John, through  
“whom this whole island hath become enlightened and  
“hath learned to know God, and thou hast with thine  
“own ears heard him say in thine own house, ‘There is  
“nothing so great as charity’, [p. 97] and, ‘Mercy shall  
“‘make a man glorious at the judgment’, and, in short,  
“all the other words of consolation which that mighty  
“man John spake unto us for the salvation of our souls.  
“And moreover, behold, I charge thee this day, and I  
“set God between thee and me, before I go forth from  
“this world, that thou cease not to do the things which  
“we now do on the twelfth day of each month (which  
“is the day of the holy Archangel Michael), and on the  
“twenty-first day (which is the day of the Queen, the  
“Mother of the King of Kings), and on the twenty-ninth  
“day also (which is the day of the birth of God the  
“Word). Take heed, then, that thou despisest not the  
“offering of the holy Archangel Michael (for it is he who  
“prayeth for all men), that he may pray for us before  
“God, that God may shew loving mercy unto us, and  
“may receive unto Himself my miserable soul.”

And that prudent woman said unto her husband, “O  
“my master and brother, as God in Whom we have be-  
“lieved liveth, I will not neglect to do the things which  
“thou hast commanded me to do, nay, I will add greatly  
“unto them; but there is a matter on my mind, which I  
“wish thee to fulfil for me, and to complete before thou  
“layest down the body;” and Aristarchus said to her,  
“Whatsoever thou wishest, tell me, and by the will of



"God I will perform it for thee." [p. 98] Euphemia saith to him, "I wish that thou wouldst command a painter to paint for me the picture of the holy Archangel Michael upon a wooden tablet, and that thou wouldst give it to me that I may place it in my bed-chamber where I sleep. And I wish thee to commit me into his hands as an object of trust, so that when thou shalt have departed from the body he may become my guardian, and deliver me from every evil thought of Satan; for when thou shalt have gone forth from the body I shall eat my bread in tears and with a sorrowful heart, because from the very moment that a woman's husband departeth from her, she hath no longer any hope in life, and she is like unto a body without a head, and the body without a head is without a soul, and it perisheth of its own accord. And moreover, the wise man Paul hath said, 'The head of a woman is her husband',<sup>1</sup> and a woman without a husband is like unto a ship without a rudder, which is ready to sink, together with the merchandise with which it is laden. And now, O my master and brother, just as in times past thou hast never caused me sorrow [by refusing] anything which I have asked from thee, cause me not now sorrow [by refusing] this thing also, and peradventure the holy Archangel Michael will protect me, for I have no [other] hope here, but I look for the mercy of God and of his holy Archangel Michael."

[p. 99] And when the general heard these things he made haste to perform that which she had asked from him, and he straightway commanded them to bring a cunning painter, and he commanded him to paint the

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<sup>1</sup> Ephesians v. 23.

picture of the holy Archangel Michael upon a wooden tablet, and to lay upon it a plate of fine gold inlaid with precious stones; and when the painter had finished it Aristarchus gave it to Euphemia, and she rejoiced over it like him that found much treasure, even as it is written,<sup>1</sup> and she said unto him, "O my master and brother, let thy mercy be with me, and do thou gratify my wish in this thing also, so that when my courage faileth, and I become weak and helpless, no treacherous plots may rise up against me when thou hast laid down the body." And Aristarchus said to her, "Whatsoever thou askest I am ready to perform for thee, for thou knowest that I never grieved thee at any time about anything." Euphemia saith to him, "I wish thee to commit me into the hands of the holy Archangel Michael whom thou hast had painted upon this wooden tablet, and also to entreat him on my behalf that he may become my guardian until the day of my death; for when thou shalt have gone forth from the body I shall have no hope in life except in God and His Archangel Michael, for thou knowest that a widow eateth her bread with sighs and tears."

[p. 100] Now when the general had heard these things he became sad at heart by reason of the melancholy words which she spake to him, but he marvelled at her great faith in the holy Archangel Michael. And at length he took her hand and laid it upon the figure of the holy Archangel Michael which had been painted upon the wooden tablet, and he cried out, saying, "O thou holy Archangel Michael, who didst slay the serpent of old, who didst cast out the haughty rebel against his God,

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<sup>1</sup> St. Matthew xiii. 44.

“and didst hurl him chained into the fiery pool filled with  
“fire and sulphur, who dost at all times bow thyself down  
“in supplication before the Good Father for the sake of  
“the race of men, thou likeness and similitude of God  
“Almighty, behold I place in thy hands this day my wife  
“Euphemia as a deposit, that peradventure thou mayest  
“watch over her, and deliver her from all the plots and  
“wiles of the Devil who will rise up against her; and  
“when she prayeth unto thee for help, do thou hearken  
“unto her, and deliver her, for we have no hope save in  
“God and in thee.” And when Euphemia heard these  
things she rejoiced greatly, and she believed confidently  
with great faith that no wile of the Adversary would  
prevail over her from this hour, because the Archangel  
Michael would watch over her.

And it came to pass after these things that she took  
the figure of the image of the Archangel which had been  
painted for her, [p. 101] and she placed it in the bed-  
chamber in which she slept, and she used to offer up to  
the figure precious incense, and a lamp was burning be-  
fore it by day and by night continually, and she used to  
pray unto it three times a day and ask it to help her;  
and after these things God visited the pious general  
Aristarchus, whose name we have mentioned a little way  
back, and he departed the way of all men. Now the  
wise and honourable lady Euphemia, the wife of Aris-  
tarchus the general, ceased not to give the alms which  
she was wont to give, nor to make the offerings which  
the general used to make in his lifetime before he died  
in the name of the holy Archangel Michael, and she  
hastened to increase those which were made in former  
times while her husband was alive.

And the Devil, who hath hated every good thing in our race from the beginning, could not bear to see the noble deeds which this woman wrought in the name of the holy Archangel Michael, and he was envious of her, and wished to destroy the reward which she hoped to receive thereby from God. And it came to pass one day that he took the form of a nun, [p. 102] and having put on golden<sup>1</sup> apparel—now devils went with him in the form of virgins—he came and stood at the door of Euphemia's house, and he sent in her servant to her, saying, "Go and tell the honourable lady Euphemia, the wife of Aristarchus the general, behold a virgin nun standeth at the door wishing to make obeisance unto thee, and her daughters also are with her." And when the prudent woman heard these words she came out to the fourth door of her house, and she commanded them to bring her in to her, thinking that she was in truth a nun; and when the servants came out and saw the Devil standing there wearing a false garb, they made obeisance unto him, and commanded him and those who were with him to come in, and the Devil came in, and his face was bent towards the ground like a true nun, and those who were with him did likewise. Now when the honourable lady saw her in such a garb, she marvelled greatly at her exceedingly great humility and she rose up, and quickly taking him [by the hand]—now he was wearing the dress of a woman—she brought him unto her house, and when he and those who were with him came to the bed-chamber where the image of the Archangel Michael was, he was afraid to enter therein. And the prudent woman Eu-

<sup>1</sup> Read πούγυς "false".

phemia did honour unto her, saying, [p. 103] "Prithee, "dear sister, come into this bed-chamber wherein holy "prayers are made, for I bear witness, before God and "before His holy Archangel Michael, that from the day "on which my blessed husband Aristarchus died until now, "no man hath passed through the door of this bed-cham- "ber, but only the women servants who minister unto the "wants of my body, and the noble and honourable ladies "who have come to visit me according to the love of "God."

And the Devil, who was in the form of a nun, answered and said, "Why hath no man passed through the "door of thy bed-chamber? for, certainly, where there is "no man there is no help of God therein. And all the "women who have ever lived upon the earth have dwelt "with their husbands, one alone, Mary the Mother of Christ, "excepted; and moreover, if thou wishest to please God "with all thy heart, I will give thee counsel concerning "a matter which is acceptable before God." Euphemia saith, "What is it?" And the Devil said, "Knowest thou "my lord Hilarichus, the chief prefect, who standeth high "in the affection of the Emperor Honorius? He is my "kinsman, and he is also of near kin unto the Emperor. "And his wife died in these last days, and when he heard "that thy glorious husband Aristarchus was dead, [p. 104] "he said, Is it not meet that I should take to wife a "woman who is my equal in rank? I will arise and take "to wife the honourable lady Euphemia—that is to say "thyself—and I will give her more of the purple than she "had in former times. And behold Hilarichus hath given "me these splendid gifts, and grant thou that I may per- "suade thee to marry him, for he is powerful in the

“palace and the Emperor loveth him;” and straightway he shewed her many ornaments of gold and much gold and silver to seduce her to his evil design. And Euphemia restrained herself greatly, and answered very quietly, “How can I do such a thing as this of my own will? But first of all let me go and take counsel with my guardian, to whose care my blessed husband committed me before he went forth from the body, and if he commandeth me to live with a husband, then I will do so without hesitation, but if he doth not command me to do so I will never do so of my own free will.”

And the Devil answered, “Who is this guardian?” and Euphemia said, “Behold, he hath been with me in my bed-chamber day and night from the time when my blessed husband committed me to his care, until now, watching over me.” And the Devil answered, and said unto her, “Dost thou not know that if thou failest to keep [one of] the commandments of God in thy heart, thou wilt become guilty of offending in all? [p. 105] And moreover, God hath said, ‘Whosoever shall offend in one commandment shall be guilty of them all,’<sup>1</sup> and thou knowest that God hateth falsehood exceedingly. And again David saith in the fifth Psalm, ‘God shall destroy everyone that speaketh falsehood,’<sup>2</sup> and if thou speakest falsehood God will destroy thee speedily. Didst thou not say unto me a short time since, ‘From the day on which my husband went forth from the body until now, no man hath passed through the door of my bed-chamber, not even my servants?’” And Euphemia answered, “What I say is true, and there is no falsehood in my

<sup>1</sup> St. James ii. 10.

<sup>2</sup> Psalm v. 6.



"words, O my noble sister. I swear to thee by God "Almighty and by His holy and mighty Archangel Michael, who slew the dragon of old, that from the day "wherein my husband went forth from the body until this "day no man hath passed through the door of my bed-chamber, neither have I permitted any man to approach "me, nor even to look upon my face."

And the Devil, who was in the form of a nun, said to the honourable lady Euphemia, "First of all thou didst "say, 'No man hath come nigh me since my husband died,' "and behold, [p. 106] now thou dost commit sin and "fillest iniquity, for behold, thou hast sworn a false oath. "Didst thou not but a little time back say, 'First I will "go into my bed-chamber, and take counsel with the "guardian into whose hands my husband committed me, "before he went out of the body?' Is not a guardian a "man? Have not men ever been made the guardians of "women? Is there not then a man in thy bed-chamber? "And now, inasmuch as I find this man, concerning whom "thou hast spoken falsehood, and hast sworn a lying oath, "in thy bed-chamber, I would never acknowledge thee "to be my kinswoman even if thou wert to give me all "thy wealth." And the mouth of the prudent woman Euphemia smiled a spiritual smile, and she said to the Devil who was in the form of a nun, "O my sister, this "thing—to dwell with a man—is impossible for me to do, "and I tell thee that neither for the wealth and the ornaments which thou hast brought unto me [to cause me to "do] this thing, nor, in truth, if they were to give me all "the riches which are in the palace of the pious Emperor "Honorius, and all the ornaments which he hath, and the "wealth of the whole world, could I break the compact

“which I made with my blessed husband Aristarchus, the  
“glorious general, [p. 107] and live together with a strange  
“man until I depart unto him. And I am pure from all  
“uncleanness. I did say that my guardian was in my bed-  
“chamber, and in saying this I did not lie. The guardian,  
“into whose hands my master and husband committed me,  
“is mightier than any other guardian and than all the kings  
“of the world. He hath no need of any one to inform  
“him concerning sin, or what is good, or that which we  
“decide concerning him, but that which we think upon,  
“and that upon which we meditate in our hearts and minds,  
“he knoweth straightway. If it be a little thought of the  
“Devil which entereth into the heart of anyone, from the  
“moment when he prayeth in the mere name of that  
“guardian his heart gaineth confidence, and if a legion of  
“the Devil’s army besiegeth him, or appeareth to encamp  
“round about him, if that guardian cometh he maketh it  
“to disappear like smoke. If thou wishest, O my sister,  
“I will commit thee into the hands of that guardian that  
“he may be thy helper until the day wherein thou must  
“depart from the body, and at thy death he will give  
“thee over into the hands of the Good God as a precious  
“gift, and thou shalt inherit everlasting life.”

And the Devil, who was in the form of a nun, answered and said unto her, “Shew me this man, then, for  
“according to what thou sayest he must be very rich.”  
Euphemia answered and said to him, [p. 108] “First of all  
“rise up, and let us turn our faces to the east, and let  
“us pray and offer up supplication before God. And do  
“thou make confession concerning that which thou didst  
“think in thy heart about that guardian, and say these  
“words: ‘O God, forgive me for what I have imagined

“concerning that guardian and this woman whose husband committed her into his hands, and I will never again turn to such a thought or allow it to come into my heart concerning the holy one of God.’ If thou wilt make this confession I will shew thee my guardian, face to face, and afterwards thou shalt ask him to help and protect thee.” The Devil saith unto her, “A commandment was given unto me before I assumed this holy dress never to spread out my hands in prayer until I returned to my cell, and never to eat with any person who liveth in the world unless he weareth our garb.” And Euphemia answered and said to the Devil, “Thou didst say unto me, ‘He that keepeth all the law and offendeth in one particular is guilty of the whole of it’, and now, out of thine own mouth, I can shew that thou hast transgressed the commandments of God, that is to say, those which He gave to His Apostles from olden time.” And the Devil said to her, [p. 109] “What commandments have I transgressed? Shew me. If thou dost not shew me at once I will raise up against thee a mighty war unto death.” And the honourable lady Euphemia answered and said unto the Devil, “In olden time our Good Saviour commanded His disciples and sent them forth to preach the Gospel, saying, ‘Whatsoever house ye enter into, salute it and say, Peace be upon this house, and your peace shall be in it; and if not, let it return unto you.’” “And did He not command them to pray in whatsoever place they entered into, (and also to eat with everyone except those who deny that Christ hath come in the flesh), saying, ‘Whatsoever they set before you that eat

<sup>1</sup> St. Matthew x. 13.

“without enquiry, and eat with thanksgiving.”<sup>1</sup> And again “the Apostle hath commanded us in his Epistle, saying, “Pray without ceasing, and in everything give thanks,”<sup>2</sup> “and no man of God ceaseth from praying by day and “by night. If then, thou art a woman and there is no “root of craftiness hidden in thy heart, arise, and let us “pray together, and after the prayer I will bring that “Guardian, and thou shalt see him, and shalt salute him “mouth to mouth, if by any means thou art worthy to “look upon his face.”

[P. 110] Now when the Devil knew that the honourable lady Euphemia had vanquished him on every side, he sought to take flight, and he began to change his appearance, and he took upon himself exceedingly varied forms. And when the honourable and noble lady Euphemia saw that he changed his appearance, she feared greatly, and cried out, saying, “O Michael, the Archangel, who “didst destroy all the might of the Adversary, help me “in this hour of necessity, for thou knowest, O my master, “that thou art he, into whose hands my blessed husband “committed me before he went forth from the body, that “thou mightest watch over me, and be a strong tower “for me against the devices of the Enemy;” and when she had said these words she made the sign of the Cross over herself in the name of the Father, and the Son, and the Holy Spirit, and straightway the Devil and all his works disappeared from before her like a spider’s web.

And it came to pass some time after these things that the Devil appeared unto her in the form of an Ethiopian

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<sup>1</sup> St. Luke x. 8; I Corinthians x. 27.    <sup>2</sup> I Thess. v. 17, 18.

of huge stature, and he was like a he-goat, and his eyes were very full of blood, and the hair of his head stood up straight like the bristles of a mountain boar, and he had a bright two-edged sword drawn in his hands, and as he stood before her a strong foetid smell came to her from him. [p. 111] And when the honourable lady Euphemia saw that he had changed his appearance, straightway she went into her bed-chamber, and took the tablet upon which the picture of the holy Archangel Michael was painted, and she embraced it, and cried out, saying, "O "holy Archangel Michael, help me, and deliver me out "of the hand of the crafty one." Now the Devil was standing outside the door of the bed-chamber, for he was not able to enter therein by reason of the glory of the holy Archangel Michael which filled the chamber, and he laid his finger upon his nose, and he drew harsh noises from his throat, and cried out, saying, "By Hercules, what "would I do unto thee, O Euphemia, if I could come to "thee! I wished to seduce thee, and to drag thee down "to perdition with me, but I find that thou hast conquered "me through this wooden tablet to which thou clingest. "In days of old I stirred up the Jewish nation against the "Messiah, Whom they call Christ, for I thought that I "should destroy His power, but He hath humbled me and "my power by the wood of the Cross. It was I who in "the beginning seduced Adam and Eve, and made them "transgress the commandment of God, and I made them "aliens unto Paradise and the habitation of light. And "again, it was I who led astray the angels until they "were cast out from their glory, and it was I who made "the giants to sin until God destroyed them by the "waters of the Deluge. [p. 112] It was I who shewed the

"inhabitants of Sodoma, and Gomorrah, and Thedóim,<sup>1</sup> and  
 "Zôboim, how to commit wickedness so great that at length  
 "God rained upon them fire and sulphur, and destroyed  
 "them. It was I who shewed Jezebel how to sin, and I  
 "slew Ahab also with her in her sin. It was I who stirred  
 "up the children of Israel against Aaron, and they wearied  
 "him until he made a calf for them to worship, and God  
 "was angry with them, and destroyed them, and, in short,  
 "it is I who have made all sin to come into being. Was  
 "it not thou, O Michael, who didst cast me and my angels  
 "forth from heaven down into a pit filled with fire? And  
 "behold, O Michael, I have left thee heaven and earth,  
 "and we fly by ourselves in the air, hither and thither,  
 "and we overcome those whom we are able to destroy,  
 "one by fornication, another by adultery, another by swear-  
 "ing falsely, another by backbiting, another by craftiness,  
 "another by fraud, another by envy, another by scorn,  
 "and another by theft; and if we know that we are not  
 "able to overcome a man by such wiles, we bring upon  
 "him a sleep so deep that he is unable to watch and to  
 "make an opportunity wherein he may pray for his sins.  
 "Behold, moreover, we have left thee heaven and earth  
 "so that we might not see thy face, for thy form terrifieth  
 "us greatly, [p. 113] and thy apparel in the painting which  
 "is painted upon this wooden tablet in divers colours by  
 "sorcery overcometh my mighty power this day. It was  
 "wood, which they made into a Cross, that tore me up

<sup>1</sup> ΘΕΔΩΙΜ is clearly a mistake for ἈΔΑΜΑ; compare Ἐ CO-  
 ΔΟΜΑ ΝΕΜ ΓΟΜΟΡΡΑ ἈΔΑΜΑ ΝΕΜ ΣΕΒΩΙΜ. Genesis x. 19  
 (Lagarde, *Der Pentateuch Koptisch*, p. 21). The Arabic trans-  
 lator, following the Coptic orthography writes ثادريم.



“by the roots in days of old, and now, again, it is wood,  
“upon which thy effigy is painted, which hindereth me,  
“and overcometh me and all my host this day, and which  
“doth not allow me to work my will upon the honourable  
“lady Euphemia this day. By Hercules, this day doth  
“Michael afflict me on all sides, and I am in sore straits!  
“What shall I do unto thee, O thou honourable lady Eu-  
“phemia? Thou art saying at this moment that I shall  
“not overcome thee so long as thou trustest in this little  
“wooden tablet which is in thy hands, and if it be so,  
“know that I will come to thee another time on a day  
“which thou shalt not know, that is to say, on the twelfth  
“day of the month Paōni,<sup>1</sup> for on that day Michael will  
“be in conclave with the angels, and will be bowing down  
“and praying with all the angel host outside the veil of  
“the Father for the waters of the River (*i. e.*, the Nile)  
“of Egypt, and for dew, and for rain. And I know that  
“it will happen that he will continue in prayer ceaselessly  
“for three days and three nights, and in prostrations and  
“bowings down, without standing up, until God shall hear  
“him and grant him his requests. And moreover, I will  
“come on that day, yea, I will come to thee prepared  
“with my mighty power, and I will lay hold of this tablet  
“of wood which is in thy hands, and I will smash it in  
“pieces upon thy head, [p. 114] and we shall see if thou  
“canst bring the Archangel Michael here to help thee on  
“that day.” And when the prudent woman heard these  
things she took the picture of the Archangel Michael and  
ran out of her bed-chamber after the Devil, and straight-  
way he disappeared from before her.

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<sup>1</sup> *I. e.*, The 6th of June.

And it came to pass that the noble and honourable lady Euphemia continued to make much prayer and supplication day and night, from the day upon which the Devil departed from her until the day concerning which he said, "I will come, and I will contend with thee," that is to say, until the twelfth day of Paôni; and she besought God and the holy Archangel Michael to be unto her a helper and defender. Now on the twelfth day of Paôni—the day of the Archangel Michael—Euphemia made ready the things which were necessary for the festival of Michael, both the offerings and the first-fruits for the people in the shrine [of the Archangel], and the preparations for the brethren in her house after the Blessing, and briefly, she made it her care to provide abundantly for the feast, according to her wont, for she was very rich.

Now the Devil, who at all times hateth that which is good, could not bear to see the good works which this woman was doing, and the things which she was making ready to give away on the festival of the holy Archangel Michael. And when the light had gone forth on the morning of the twelfth day of Paôni, whilst Euphemia was still standing in prayer at the first hour, [p. 115] and was asking God in the name of the Archangel Michael to stand by her until she had fulfilled the ministration which she had undertaken, and to deliver her from all the wiles of the Devil, behold the Devil came and stood before her in the form of an archangel; and he had mighty wings, and he was girded round the loins with a girdle of gold inlaid with precious stones, and he had upon his head a crown set with pearls of great price, and in his right hand was a golden sceptre, but the figure of the Holy Cross was not upon it. And he came and

stood before her in this great glory and magnificence, and when Euphemia saw him she feared greatly, and fell upon the ground. And he took her by the hand, and lifted her up, and said unto her, "Fear not, O noble woman, before God and His holy angel. Hail, thou woman, whose blessed husband hath found favour before God, and whose own blessing hath become like a light-giving lamp before God! Hail, thou woman, whose sacrifices and oblations have become as it were a bul-work of adamant for the whole world; the accursed Devil shall never lead thee astray. Put thy trust in me, O blessed woman, for I have come from God Almighty, and I have seen that the prayers which thou hast made this day have come up before God, [p. 116] and they are a thousand times brighter than the sun, and they send forth light which terrifieth all the angel hosts. God hath sent me unto thee, and He hath told me the things which I shall tell thee; hearken, then, unto the things which shall come forth from my mouth that thou mayest find great honour before God. Thou knowest that God hath said, 'To hearken is better than to make sacrifice,'<sup>1</sup> and if thou hearkenest not unto the things which I am about to tell thee, it is not unto me that thou wilt be disobedient, but unto God, and it is written, 'Whosoever hearkeneth not shall be destroyed.'<sup>2</sup> And the prudent woman Euphemia answered and said, "Shew me what are the things which God hath commanded thee to say unto me, and I will do and keep them." And the Devil answered saying, "God hath commanded me to come from Him unto thee and to say unto thee, 'Thou art wasting

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<sup>1</sup> 1 Samuel xv. 22.

<sup>2</sup> Acts iii. 23.

“thy husband’s possessions. Thou sayest, ‘I will give alms  
“for the salvation of his soul’, but behold, he hath already  
“inherited the good things of the kingdom of heaven.  
“It is not for thee to increase the offerings and all the  
“oblations which thou makest, and the many prayers which  
“thou offerest up. Give a little, and keep a little in thy  
“house lest, after a time, thou come to the end of thy  
“wealth; and besides this, if the Devil seeth thee making  
“alms in this wise he will become envious of thee, [p. 117]  
“and he will scatter thy possessions as he scattered those  
“of Job; for he did thus to the poor, and therefore the  
“Devil destroyed everything which he had, and he even  
“put loathsome worms in his body, and sorrow for his  
“sons and his daughters, for he made the house in which  
“they were to fall upon them, and they died together.  
“And the Devil also was envious of the holy man Tobit  
“because of the deeds of mercy which he was wont to  
“do, for he used to bury the bodies of the dead<sup>1</sup> which  
“he found unburied, and the Devil envied him and brought  
“him to poverty—now he was very rich—and at length  
“he made birds to void dung in his eyes and they  
“became blind; now it was not mere birds that did this,  
“but it was the Devil himself and his demons who took  
“upon themselves the forms of birds, and made him blind  
“because they were envious of him. And, moreover, my  
“daughter, if thou wilt hearken unto me according to the  
“commands of God, cease from such works as those  
“which thou doest. And, moreover, God hath told me  
“to say unto thee, ‘Behold, thou hast no son by thy  
“blessed husband Aristarchus the general, arise now, and

<sup>1</sup> Tobit xii. 12.

“take a noble husband, and bear him a son, so that when  
 “thou shalt have gone forth from the body he may inherit  
 “the possessions which thou hast, and may perform thy  
 “commemoration when thou hast gone forth from the  
 “body; for what wilt thou do? [p. 118] if thou remainest  
 “childless there is no hope for thee for ever.’ And,  
 “moreover, God hath commanded me to say unto thee,  
 “If thou wilt hearken unto Me, and wilt take a husband,  
 “marry Hilarichus who is about to go to war with the  
 “Emperor Honorius, for behold he wisheth to make ready  
 “his army, and to snatch his empire out of his hands,  
 “and to make himself master of all the wealth of the  
 “Greeks’.”

Then the prudent woman Euphemia perceived the wiles of the Devil, and she knew that it was he who was speaking with her, by reason of words which were full of passion, and she said to him, “Shew me where it is written in the Scriptures, Make neither charities nor offerings, or, Thou shalt not pray, or, Thou shalt marry a second husband. On the other hand we find that God commandeth in several places, saying, ‘Charity shall cover “the multitude of sins’;<sup>1</sup> and again, ‘Mercy maketh a man “to be praised in the judgment’; and again, we hear the “prophet crying out, saying, ‘Bring your sacrifices, and go “into His courts’;<sup>2</sup> and again, in another place, ‘Sacrifice “and words of blessing glorify Me’;<sup>3</sup> and again, ‘The “sacrifice of God is a holy heart’;<sup>4</sup> and again, we hear “Paul the teacher preaching unto us with his sweet words, “saying, ‘Pray without ceasing, and in everything give

<sup>1</sup> 1 St. Peter iv. 8.    <sup>2</sup> Psalm xcvi. 8.    <sup>3</sup> Psalm l. 14, 15, 23

<sup>4</sup> Psalm li. 17.

"thanks." And besides, thou sayest unto me, [p. 119]  
 "Marry a second husband", but the man, whose name  
 "thou hast first mentioned to me, and with whom I am  
 "to dwell, is a heretic and an atheist, whom God shall  
 "destroy without delay, and He will put a bridle in his  
 "mouth, and bind him in the depths of the sea, and He  
 "will humble him and all his hosts before the pious Ho-  
 "norus."

"And again as concerning marriage with a second  
 "husband, Solomon hath informed us in *Physiologus* that  
 "when the first mate of the turtle-dove dieth, it doth not  
 "dwell with a second mate, but it departeth into the  
 "wilderness, where it hideth itself until the day of its  
 "death. And he also sheweth us that the raven family  
 "doth not dwell with any mate save one, and that as we  
 "rend our garments for our brother when he dieth, even  
 "so likewise when a raven dieth his mate draweth out  
 "her own tongue, and splitteth it with her claws, so that  
 "when she uttereth her cry every one may know that  
 "her mate is not there, and if another raven desireth to  
 "take her by violence she crieth out straightway, and  
 "when all the other ravens hear her cry they know by  
 "her cleft tongue that some other raven wisheth to take  
 "her by violence, and they gather together to help her,  
 "and to rebuke the raven that wisheth to take her by  
 "violence. Now therefore when children see ravens ga-  
 "thered together in this manner, [p. 120] and uttering cries  
 "wishing to rebuke the raven that desireth to take her  
 "by violence, and that desireth to go astray from that  
 "which God hath commanded them, those ignorant chil-

\* 1 Thess. v. 17, 18.



"dren are wont to say, 'The ravens are celebrating a  
"marriage to-day', and they know not that the ravens  
"wish to rebuke the raven that desireth to make to sin  
"the raven whose mate is dead. And moreover, far be  
"it from me ever to bring anyone else into my marriage  
"with my master and husband Aristarchus, and I will never  
"cease to make the offerings and to do the charities which  
"my blessed husband was wont to do before he died, in  
"the name of the holy Archangel Michael. And now,  
"shew me who thou art that thus bearest such great glory  
"and majesty, and whence hast thou come, and what is  
"thy name, for thy coming unto me hath disturbed me  
"greatly."

And the Devil answered saying, "Art not thou she  
"who hath made supplication unto God from the day  
"when the Devil came unto thee in the form of a nun  
"wishing to seduce thee? And did he not say unto thee,  
"I will come unto thee on the twelfth day of Paôni, which  
"is the day of the Archangel [Michael]', and did he not  
"say unto thee, 'The Archangel Michael will not cease  
"on that day from bowing down in prayer before God  
"for the waters of the River (z. e., the Nile), and the  
"rain, and the dew'? I, then, am Michael the Archangel  
"whom God hath sent to thee to help thee until the sun  
"setteth this day, in order that the wicked hunter may  
"not come and do that which is evil unto thee, [p. 121]  
"and therefore it is meet that thou shouldst come and  
"kneel in adoration unto me; and I have left my angels  
"that I might come unto thee." And the honourable lady  
Euphemia answered and said unto him, "I have heard in  
"the Holy Gospel that when the Devil came unto our  
"Good Saviour to tempt Him, he said unto Him, 'Fall

“down and worship me, and I will give Thee all the “kingdoms of the world, and the glory thereof,”<sup>1</sup> and that “Christ knew at once that he was the Evil One and “rebuked him; perhaps thou art he who wisheth to lead “me astray?” And the Devil answered, “I am not he “—and far be it from me ever to become so—and how “could such as he be found [arrayed] in such glory as I “bear? For from the time when he disobeyed God’s “command, He was angry with him, and He commanded “me, Michael, and I stripped him of all his glory.” And the noble woman answered, saying, “If thou art Michael, “where is the figure of the Cross which should be upon “thy sceptre, according to what I see painted in this “picture wherein the figure of Michael is depicted?” And the Devil answered, saying, “Painters wish to decorate their “pictures in order that their art may be the more glorified, “[p. 122] but the figure of the Cross is not with us nor “with all the other angels.” And Euphemia answered, saying, “How can I believe thy words? For no man will “fulfil the behest for which any soldier hath come from “the Emperor, neither will he by any means receive him, “unless he bear the token of the Emperor; and, moreover, “thus is it with the letters which the Emperor sendeth “forth from his kingdom, no man believeth that they are “genuine unless they be sealed with the Emperor’s seal; “and thus also is it with the angels who come upon the “earth, for if the figure of the Cross of the King of glory “be not with them, men will not believe that they are “angels, but they will flee from them [believing] them to “be devils; and especially in the case of the Archangel

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<sup>1</sup> St. Matthew iv. 9.

"of all the angels, for how could he come upon the earth without bearing the armour of the seal of salvation of his Emperor Who is to come, that is to say, the Holy Cross of Jesus Christ, the Son of the living God? Now if thou wishest me to believe that thou art Michael the deliverer, let me bring to thee his picture for thee to salute, and then I will worship thee without any hesitation whatever."

Now when the Devil saw that she was pressing him on all sides, [p. 123] and he could not find any excuse to utter before her, and that she rose up from the place wherein she was sitting, wishing to bring to him the picture of the holy Archangel Michael, he changed his form and took that of a raging lion, the roars of which filled the whole city, and he laid hold of her neck quickly, and strangled her until she was well nigh dead, and he spake these words unto her, saying, "This is the day wherein thou hast fallen into my hands. I have taken pains to catch thee for a long time past, but I could not do so until to-day; let now him in whom thou puttest thy confidence come and deliver thee out of my hand." And that prudent woman was in exceedingly great tribulation, for she was nigh unto death, and she cried out, saying, "O Michael the Archangel, help me in this hour of need." And it came to pass that while the Devil was seeking to inflict more suffering upon her, behold the holy Archangel Michael appeared unto her straightway, bearing upon himself royal rank and dignity, and he held in his right hand a golden sceptre which bore upon it the figure of the holy Cross; and the whole place shone a thousand times more brightly than the sun. And when the Devil saw him he cried out in terror,

saying, "O thou Archangel Michael, my master, I have  
"sinned against heaven and in thy sight, [p. 124] for I  
"have dared to come into the place wherein is thy pic-  
"ture; I entreat thee not to destroy me before my time,  
"for the Creator hath granted me a few days. And thou,  
"O Archangel, art he who made me an alien unto the  
"mansions of heaven, and now I will depart and flee from  
"before thee until the day of my great disgrace, and I  
"promise and swear unto thee before God that I will not  
"return from this time forth to tempt men or women in  
"the place wherein thou art." Now while the Devil was  
saying these things he was gripped fast in the hand of  
the holy Archangel Michael, like a bird in the hand of  
a little child, and when the Archangel had made him  
suffer greatly he set him free in great disgrace.

And the Archangel Michael spake unto the honour-  
able lady Euphemia, saying, "Be strong, and of good  
"courage, and be not afraid of the Devil, for he shall  
"not have power to overcome thee from this time forth.  
"I am Michael the Archangel whom thou servest, into  
"whose hands thy blessed husband Aristarchus the general  
"committed thee. I am Michael, and it is before the pic-  
"ture in thy bed-chamber upon which my form is painted  
"that thou offerest up prayer every day, and I am Mi-  
"chael who take thy prayers before God. It was I who  
"stood by at the time when thou saidst unto thy hus-  
"band, 'Let be painted for me a picture of the Archangel  
"Michael that I may place it in my house as a protector,  
"["p. 125] and thou shalt commit me into his hands that  
"he may be my guardian, and may be my helper before  
"God until He visit me, and I depart to Him after the  
"manner of all men'. I am Michael who hearken unto

"everyone who prayeth unto God in my name. Be not afraid, for behold after thou hast performed the service which thou art wont to do in my name, I and a multitude of angels will come for thee, and I will take thee up into the rest of God which thy husband hath inherited. Peace be with thee." And when the Archangel Michael had said these things he went up into heaven with great glory, and she stood looking after him.

And it came to pass after these things that Euphemia went to the church of Abba Anthimus, the Bishop of this city, who was the first-fruits of the ministry of Saint John Chrysostom, the Archbishop of Constantinople, through whom the whole of this island hath been enlightened, and she shewed him all the things which the Archangel had spoken unto her, and he glorified God and the mighty Archangel Michael; and he gathered together the elements for the Sacrament, and he performed the service thereof quickly and with great honour. And after the Sacrament she came out from the church and went in to her house, and she fulfilled her ministrations unto the poor brethren, and did service unto them, [p. 126] and when they had eaten and drunk she sent for the Father, the Bishop, and she begged him to hold her house worthy to enter into, and he went to her quickly. And when they brought to her the news that he had come to her she went out to him to the third door of her house, and she cast herself down at his feet, and kissed them a long time, and the holy Bishop raised her up, and said unto her, "Rise up, O woman, blessed of God and man! Verily God hath accepted thy sacrifices from thee like [those] of Abel the righteous man, and He hath smelled the [savour of thy] offering like that of Melchisedec, the



“King of Salem, the priest of God the Highest, because “thou hast brought them in uprightness.” And she took him with great honour and brought him into her bed-chamber, wherein was the picture of the Archangel Michael, and she placed an ivory throne for him to sit upon, and a bench of silver for the priests and deacons, and when they had prayed and had sat down, she opened the doors [of the cupboards] of her house, and brought out all her possessions, from the most precious thing to that of least value, that which was of great price, and that which was of no account, and she laid them before her. And she said to the Bishop, “O my holy father, “receive these few possessions from my hands, and dis- “tribute them among the poor, for me and for my blessed “husband, in the name of the holy Archangel Michael, “[p. 127] that he may pray for me and for my blessed “husband, Aristarchus the general, before God, and that “He may shew mercy unto my wretched soul at His “terrible judgment seat;” and the Bishop commanded them to carry all the things which belonged unto her into the church, and Euphemia set her servants free and sent them away.

And it came to pass on that same day, which was the twelfth day of Paôni, while we were sitting in converse with the Bishop, that we smelled a choice smell of incense, the like of which we never smelled before (now I myself was there sitting with Father Anthimus, the holy Bishop, the first-fruits of the ministry of Saint John Chrysostom, and I was at that time a priest), and when we had smelled this choice smell of incense, we were astonished to see this wonderful sight. And afterwards she turned to Father Anthimus, the Bishop, and said to



him, "I beseech thee, O my father, to pray for me that "I may meet God in a favourable hour, for behold the "hour draweth nigh unto me when my soul shall be separated from my poor body until the day of the great "judgment, for behold the Archangel Michael hath come "for me, and with him are my husband Aristarchus and "a multitude of angels;" and when she had lain down upon her bed, and had spread out her hands, the Bishop prayed over her for a long time. [p. 128] And afterwards she lifted up her face to the Bishop and to all the people there, and said to them, "I entreat thee for God's sake "to shew me a favour and to give me the picture of the "Archangel Michael, that I may kiss it yet once more "before I depart from the body," and straightway the Bishop took the picture and gave it unto her, and she kissed it, saying, "O my master, thou holy Archangel "Michael, stand by me in this terrible hour." Now when we had heard her say these words, we and all the people also heard the sound [as] of a mighty multitude [of waters] falling violently upon each other, like the roaring of a cataract, and the eyes of all, little and great, men and women, saw the holy Archangel Michael shining like the sun, and standing by the honourable lady Euphemia, and his feet were like fine brass pouring out flames of fire, and he had a harp in his right hand, and in his left a wheel (*or* disk), like [that of] a chariot, upon which was a cross, and he wore apparel a thousand times finer than that of the kings of [this] world, and when we had looked upon him in this guise we were astonished and afraid by reason of [our] fear of him. And we saw him standing and spreading out his garment of light to invite the soul of that blessed woman, [p. 129] the honourable lady Eu-

phemia, to come unto his holy apparel, and thus she gave up the ghost with the picture of the Archangel Michael laid upon her eyes before she departed from the body. And we heard the noise of a multitude singing hymns, and saying, "God knoweth the way of the righteous, and "their inheritance shall abide for ever."<sup>1</sup>

Now the picture of the Archangel Michael which was upon the face of the woman when she gave up the ghost, flew away straightway, and we knew not whither it had gone; and we laid the woman in the sepulchre of Aristarchus her husband.

And it came to pass when we had buried her that we came into the church to celebrate the Sacrament, and the Bishop came into the place wherein we are now gathered together in the name of the holy Archangel Michael; and when he had gone into the place of offering up the sacrifice according to his wont, he saw the picture of the Archangel, which had flown from the house of Euphemia, hanging in the air without [support by] the hand of man in the apse of the holy place. And the Bishop cried out, saying, "O men of the island of Trakê, "come and see this great miracle of the holy Archangel "Michael;" and all the multitude ran into the place of offering up sacrifice, and we saw with our own eyes the image of the Archangel Michael hanging in the air without [support by] the hand of man or anything else, [p. 130] but it was as firm and immovable as a pillar of adamant which cannot move at all from its place. O what cries were uttered at that time when all the multitude shouted glory to God and to the holy Archangel Michael!

<sup>1</sup> Psalm i. 6.

And it came to pass that the news of this exceedingly great miracle reached the God-loving Emperor Arcadius, and the Empress Eudoxia in Constantinople, and the Emperor Honorius in Rome, and they determined to visit this island together, and thereupon they came together with the Empress, and they saw with their own eyes the miracle of the picture of the holy Archangel Michael, and they bowed themselves down to the ground in prayer at the couch of the blessed John Chrysostom on which he had died, and which wrought such great cures in this island, for immediately any [sick] man lay upon the couch of Saint John Chrysostom, he gained his health straightway.

O who can tell the marvellous things which happened through that picture of the Archangel Michael (which we see at this moment with our own eyes appearing in his holy shrine), in whose holy commemoration we are gathered together this day! And, moreover, on the twelfth day of every month (which is the day of the Archangel Michael), [p. 131] that picture putteth forth olive leaves at its four corners, together with fine, fresh fruit, and it doeth thus because the tablet upon which the picture is painted is [made] of olive wood.

And, of a surety, ye have in remembrance the woman who had in her a certain sickness which is called "abscess", that is to say, "tumour" (?), and who wasted away and became exceedingly weak by reason of the sickness and pain which were in her, and having come into this holy shrine, and partaken of the fruit of the olive which the picture put forth on the twelfth day of the month which was passed, ye saw that as she ate of the fruit of the picture, the sore which was in her burst straightway,

and she was cleansed, and became whole, and departed to her house, glorifying God and the holy Archangel Michael, and never became diseased again.

And hear ye also this great miracle which took place, and which it is not our desire to omit. Ye also saw the sick man who suffered so much pain in one side of his head that his right eye was well nigh falling out of his head, and when he came into this holy shrine, and had taken a little of the oil in the lamp, and had made the sign of the Cross upon his face, in the name of the Father, and the Son, and the Holy Ghost, and had taken one of the leaves which the picture put forth, [p. 132] and had laid it upon the afflicted part of his head, he became whole straightway, and departed to his house in peace.

What shall we say [of thee], or what shall we omit, O my master and lord, after God? Verily thou art the governor of all men and of all animals, and thou art the steward of them all before God. With what honour ought we to honour thee, O thou chief general of the hosts of heaven! I know that no honour is equal unto that which is thine, because thou standest at all times before the throne of the Almighty, entreating Him concerning the stablishing of all mankind, and we know that the power is thine to go within the veil of God Almighty, none preventing thee. And, at this point, let us consider to be sufficient that which we have spoken concerning the angel of God, His minister of flaming fire, the holy Archangel; and we will say here also, with the prophet David, the words which we have placed at the beginning of this discourse, "The angel of the Lord encampeth round about "all those that fear him, and delivereth them."<sup>1</sup>

<sup>1</sup> Psalm xxxiv. 7.

And here let us direct our discourse to him who hath conquered and who hath taken the crown, the charioteer who hath gained the victory in all visible and invisible conquests, who hath received the gift of the Holy Spirit, [p. 133] who hath destroyed a second Chedorlaomer, who hath illumined Constantinople, and not that city only, but also this island, and the whole world, I mean my master and Father, John [Chrysostom], Archbishop of Constantinople, nay, rather of the whole world. O who can tell [the number of] thy writings, full of life and full of all spiritual consolation (*or* ornament)? O who can declare and count the multitude of the commentaries which thou hast composed, O holy Archbishop John, the golden tongued! If thou wouldst declare thy honour thou wouldst need thine own tongue, for no tongue of flesh could describe the glory of thy holy life. Thou didst boldly rebuke the kings who had turned away from the truth, even as David prophesied concerning our Fathers the Apostles, saying, "Their sound hath gone out over the whole earth, and their words have reached unto the ends of the world."<sup>1</sup> And as for thee thyself, O mighty John, what place is there, or what monastery, throughout the whole inhabited world, wherein thou wilt not find [some account of] thy life, and thy sweet commentaries? even those which are upon the Two Natures of Christ, and they have gone from city to city, and from country to country, and thy discourses have been transmitted and have been made things to guard safely which shall be preserved for all time.

<sup>1</sup> Psalm xix. 4.

And moreover, [p. 134] I will be so bold as to declare that the Empress banished thee by the dispensation of God to this island, and thou didst soften our nature which was as hard as stone and didst make us exceedingly gentle; and we have abandoned the service of idols, and have become servants of God, the Creator of the universe. And thou didst come to this island as a stranger, and thou didst come and didst make thyself like unto the solid wall which standeth firm in the palace of kings, and thou didst take the prisoners, and thou didst make them free, and didst send them back to their country in peace and glory; for the Devil had made them prisoners from the beginning, and had cast them into the blackest darkness, but the King of Kings held them to be precious, and sent thee unto this island to redeem us out of the captivity of the Devil, and thou didst give us unto the King of Kings as a gift [more precious] than any royal gift (now what is more choice, or what is more glorious than all the souls which thou hast delivered out of the hand of the Devil?), and thou hast brought us into the palace of the King of Kings.

And I entreat thee, O my master and my holy father, that peradventure thou mayest grant unto me thy forgiveness, for behold, I have been so bold as to attempt a work which is above my ability, that is to say, to speak words in thy honour. And I think, O my beloved, that in any case I must now moderate my speech, otherwise the length of the discourse will make thee to forget that to which thou hast listened at the beginning; [p. 135] for in everything there should be moderation. And finally, let us present ourselves before the holy Archangel Mi-



chael, and let us beseech him to pray for us to the Good God to forgive us our sins, for he is mighty with our Lord Jesus Christ, through Whom be all glory, and honour, [and all adoration, which are meet for the Father with Him, and the Holy, and lifegiving, and consubstantial Spirit with Him, now, and at all times, and for ever and ever. Amen.]

[illegible]

I

Ἀνοκ ἄξιμι ἢ τὰρχη ἢ πικασι ἐβόλθεν φη  
 ἔτοι ἢ σολελ νηι γι νομῆ βεν ρωβ νιβεν φη  
 ἔτ σωογν ἢ πκαρι τηρῆ\* ογορ ρβοτβεν ἢ  
 νιβλωτ φη ἔτ ογων ἢ φρο ἢ πικασι ἢ ογον  
 νιβεν ἔτ κωτ | βεν ογσπογαν. Νιμ πε φαι. 5  
 ἡθορ πε πλογορ ἢ φῆ φαι ἔτε ἀνοκ ἄφω  
 ἢ περσωμα βεν τασις ογορ ἄσω ἢ περ-  
 σνορ ἔτ ταινογτ ἐ πιποτηριον ογορ ἄῆ-  
 μορ ἢ νη ἔθ ναρῆ ἔρορ. ἡθορ πε παῶ  
 ογορ πανογτ ἡν̄ π̄ν̄ πικωτηρ ἢ πτηρ φη 10  
 ἔτ ω ἐβόλθεν ρωρ ἢ ἀληθινον φη ἔτ ρι  
 φρωογω βα ἄμετρωμι τηρ φη ἔτ μερ ἢ  
 ναι νεν μετῳανωμαβτ ἐβογν ἐ τρικων ἢ  
 φῆ. Νιμ πε φαι. φαι πε πἰὰρχηαργελος  
 ἔθ ογαν | μηχανλ παρχηγογς ἡτε τχομ ἢ 15  
 νιφνογῖ. Ἀλλα ἄῆρο ἔρωτεν ναιμενραῆ νεν  
 νασηρι ἢ μενριτ ἡτε πικασι γινα εῳρετενῆ  
 τοτεν νεννι βεν ται νιωῆ ἢ ἀρχη νηποτε  
 ἡτα γι τοτ ἐ παι νιωῆ ἢ πελαγορ φη ἔτε  
 ἡμον αγρησρ ἡταρ ογορ ἡμον ῳχομ ἡμοι 20  
 ἐ σωκ ἢ τα κογσι ἢ κγβωτος ἐ πιχρο. Χε  
 ογνι τετενσωογν ἢ τα μετρηκι τηρογ ογορ  
 χε ἡμον τηι ἢ ρλι βεν τα μετιεβωτ γινα  
 ἡταωβτ ἢ ογνιωῆ ἢ κγβωτος ἐ ογονῳχομ  
 ἡ. α. ἡμος ἐ ερ σινιορ | βεν φιομ ἐμαω ογορ 25  
 ἡτεσραι βα τβρεωι ἢ νηνογ. Ἀλλα ογκογ-  
 σι πε πἰαβιν ογορ ογκογσι πε ἄκγβωτος ογν  
 ἔτε ἡτην[ῆερ ροῆ]νηποτε ἡται ἐβόλθεν ται

- ΛΥΜΗΝ ΕΤΕ ΝΙΜΟΝ ΛΥΜΗΝ ΝΤΑΣ ΨΑ ΚΕ ΛΥΜΗΝ  
 ΕΣΩΘΕΡΘΩΡ ΝΤΕ ΝΙΘΗΟΥ ΤΩΟΥΝ ΕΣΩΙ ΟΥΟΖ  
 ΝΤΕ ΝΙ ΖΩΙΜΙ ΝΕΜ ΝΙΧΟΛ ΖΙΤΕΘΑΛΑССΑ Ν  
 †ΩΟΥΝ Ν ΝΗΒΙ ΑΝ ΧΕ ΖΙΝΑ ΝΤΑΝΟΖΕΜ Ν  
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 ΝΤΑΖΙ ΤΟТ ÈΘΑΛΑССΑ ΝΤΑΩΤЕМТАСΘΟΙ БЕН  
 ΟΥΖΙРΗНН. ΟΥΟΖ ΑΝΟК ΑΙΩΑΝΩΑΙ БΑ НІВІСІ  
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 ΑΝΑΓΚΑΖІН ΝΜΟК ΕΘРЕкірі СΑ ПΩΩІ Ν ТЕКХОМ  
 ІСХЕ КÈМІ ΧΕ КОІ Ν ΖΗΚІ ΟΥΟΖ ΝΙΜΟΝ ΖΛІ Ν  
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 ΖІНА НТЕКБІ М ПІХФО ΝΕМ †МЕТІЕВΩΩТ ΝΕМ  
 †КΥВΩТОС ΟΥН ΟΥΟΖ ΑΚΗΟΖΕМ НТЕКΨΥΧΗ  
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 ТОС ІЕ ОΥ ПЕ ПІЛВІН †КΥВΩТОС ΔΕ ТАСАРѢ



- ̑. α. ΘΜΕΤΗΛΗΤ ἢ Φ† ΨΟΠ ἢ ̑ΗΤϞ | ΧΕ ΦΗ ΕΤ  
 ΕΡΕΤΙΝ ΨΑϞΒΙ ΦΗ ΕΤ ΚΩ† ΨΑϞΣΙΝΙ ΟΥΟΖ ΦΗ  
 ΕΤ ΚΩΛΖ ΣΕΝΑΟΥΩΜ ΝΑϞ. ΟΥΟΖ ἈΝΟΚ ΖΩ  
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 ΖΙΝΑ ἢΣΕΑΟΥΩΝ ἢΗΙ ΑΛΛΑ ϞΗΑΣΟС ἢΘΟΚ ὦ  
 ΦΗ ΕΘ ΜΕΖ ἢ ἈΡΕΤΗ ΟΥΟΖ ϞΜΕΙ ἢ †СВΩ ΧΕ  
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 ΝЕМ ΤἈΡΧΗ ἢ ΝΙΨΔΙ ἢΤΕ П̑̑ ΤΗΡΟΥ ΟΥΟΖ ΠΑΙ  
 ΡΗ† ΟΥΝ ΔΚΧΩ ἢ ΚΕ ΛΟГОС ΕΧΕΝ ΦΗ ΕΤΕ ἢΠΕ  
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 ΠΕ ̑ΕΝ ΠΙΖНОУ ΑΚΨΑΝΧΩК ΕΒΟΛ ἢΤΕΚΤΩΟΥΗ  
 ̑ΑРОС. ἈΝΟΚ ΔΕ †НА ΕР ΟΥ̑̑ ΝΑК ΟΥΟΖ  
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 ἢ П̑̑ ΑβραΑМ ΠἈΡΧΩΝ ἢ ΝΙПАТРΙΑРХΗС ΦΗ  
 ΕΤΑϞ ΕР ΙΩТ ἢ ΟΥΜΗΨ ἢ ΕΘНОС ΕΤΑϞΣΟС ἢ



- φ† ξε ἰςξε οὔονωχοι ἢ σασι νει πα ὄς ἢ  
 ζ. β. παι κε σοп οὔοζ καν φαι οὔζογὸ | σασι  
 ἵτει εἰριτενωнт ἐ πωφηρι ἢ φ† ἀλλα  
 ἄνοκ εἰε ερ τολμαν ψα ῖ ἢ σοп ζωλοζ  
 οὔοζ ρηατασθοι αν. Χε οὔει ἵθοορ πε οὔνογ† 5  
 ἢ οὔωτ οὔοζ οὔὄς ἢ οὔωτ οὔοζ ὅωρ τε  
 †μετψαναζοηρ ἐθ μιν ἐβολ ψα ἐνεζ. ἕεν  
 φαι †θωτ ἢ πεκζηт ξε φ† φη ἐταρζονζεν  
 ναν ξε ἵτενἐρετιν ζινα ἵτενῶι ἵμον ξε  
 εἴβε οὔ τετενἐρετιν ἵμοι εἰριρავω ἕεν 10  
 τετενμην† ἕεν παι νιω† ἢ ψαι ἐт φωρψ  
 ἐβολ ἕεν πικосμοζ τηρρ ἵμαγαιτρ αν ἀλλα  
 η. α. νει ἕεν νιφνογὶ | οὔοζ ἵθωτεν τετενωψ  
 ἐβολ ἐξωι νικογχι νει νινιω† νιζωογ† νει  
 νιζιὸμι ἐρετενσω ἵμοζ ξε тен†ζὸ ἐροκ ἵп 15  
 εр χα ρωκ ἐβολζα παι νιω† ἢ ψινι οὔοζ  
 нтектамон ἐ παι νιω† ἢ ψαι νει πταιὸ  
 ἢ φη ἐτογ εр ψαι ναιρ ἢ ἕητρ φαι ἐт εр  
 пресвеγῖν ἕарон τηρεν ἕατεν φ†. Νιμ νε  
 νιω† ἵτε πιπαλλатиον ἐβηλ ἐ πχс νει περὰρ- 20  
 хнстратγρογс ἐθ οὔαβ νιηχανλ. Οὔοζ νεινεν-  
 цωс теннаογазтен ἵсωογ ζων ναν ἐ πετεν  
 η. β. σινψινι ὦ ναιμενρα† ξε πιθεβιὸ | αῖβιςι  
 οὔοζ ρсоγτων ἀλλα αμωινι οὔαζοηνογ ἵсωι  
 ξε οὔει ἄ νινιω† ἵτε πιπαλλатиον κηη ἢ 25  
 ζωλ ἐ παιπνον ἵτε πιархнὰγγелοζ ἐθ οὔαβ  
 νιηχανλ οὔοζ ἵτογρωтев νιμ νε ναι νιω†  
 ἐтаγ εр ωорп ἢ ρωтев νει πιархнὰγγелοζ

- ΜΗΧΑΗΛ. ΣΩΤΕΡ ἄΝΟΚ ΔΕ †ΝΑΤΑΜΩΤΕΝ ἔρωογ.  
 ΑΔΑΜ. ΣΗΘ. ΕΝΩΧ. ΜΑΘΟΥΣΑΛΑ. ΝΩῒ.  
 ΑΒΡΑΑΜ. ΙΣΑΑΚ. ΙΑΚΩΒ. ΙΩΣΗΦ. ΜΩΨΗΣ.  
 Αἲρων. ΙΗΣΟΥ. ΓΕΔΕΩΝ. ΒΑΡΑΧ. ΣΑΜΨΩΜ.  
 6. α. ἸΕΦΘΑΙΕ. ΔΑΥΪΔ. ΣΟΛΟΜΩΝ. | ἸΕΖΕΚΙΗΛ. ΗΣΑΙΑΣ. 5  
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παρχων ἢ ὁμετοῦρο ἢ μιφνογὶ. Νιμ πε φαι  
 ἐτ α ποῦρο ἐρ φωριν ἵμοσ ἢ ται νιωτ ἢ  
 ὀρηπι ἐθ μερ ἐβολῆεν παι νοχ ἢ ωοῦ οὔορ  
 αῖτ ζιωτq ἢ νοχ ἢ στολη οὔορ αῖμορq ῆεν  
 παι νοχῃ ἢ νογv ζι ὦνι ἢ νιι ἐτε ἵπε 5  
 οὔον ωωπι ἢ πεq ρητ φαι πε Μιχαηλ πιινωτ  
 ἢ ἀρχηἀγγελος ἐτ ὅσι. Νιμ πε φαι ἐρε

ιβ. α. νιαγγελος νεν νιταγμὰ ἵτε μιφνογὶ | ἐρ  
 ζελπic ἢ φοοῦ οὔορ εὔερ ωαι νημαq ῆεν  
 πεqωαι ἵθοq πε μιχαηλ φηῖτ α φτ θαωq ἢ 10  
 ἀρχων ἢ τεqμετοῦρο τηрс. Νιμ πε φαι  
 ἐτε σερονZen ἢ νιταγμὰ τηροῦ ἵτε μιφνογὶ  
 σεσωτεμ naq ἵθοq πε μιχαηλ πιαρχηἀγγελος  
 ἐταqσωτεμ ἢ ca φοῦαZcaZni ἢ πῶς ἐεqζιογὶ  
 ἐβολζαροq ἢ πιρεqceמי ἐτ ζωοῦ. Νιμ πε φαι 15

ἐτ ἐρε τεxνη νιβεν ἐτ ῆεν πικoсmос τηρq  
 εὔκωρq οὔορ εὔερ ωαι naq ἢ φοοῦ. φαι  
 ιβ. β. πε μιχαηλ πιαρχηἀγγελος | φη ἐτ covt ἢ  
 na μιφνογὶ οὔορ qcowt ἢ naπkazi qiri ἢ  
 πενμεγὶ ἢ πεmθo ἢ φτ πεν peqθamið eθve 20  
 τεqνiωt ἢ ἀραπн ἐῶυν ἐρον. Πλην ατῶνε  
 cкaнδaлoн na μιφνογὶ ἐρ ωαι ἢ φοοῦ οὔ  
 πε πζωv ἢ na πkazi ῆεν φαι ἢ παι ρηт ωat  
 οὔpaωи ἢ παι ρηт οὔορ ἵτογep ωαι νεν  
 πιαρχηἀγγελος ἐθ οὔav Mиxαηλ. Οὔορ ne 25  
 οὔρωmи an πε οὔορ ne ἵμον pωmи naпaγ  
 ἐpoq ῆεν πεqῶoῦ ἵτεqωνῃ ζixen πikazi ἢ

ιβ. α. φρηт ἐт cῃnoγт ῆεν ke ma xe | οὔπnλ

- ογορ ογсарξ αν. Μιχαηλ ογσωма αν πε  
ογορ ἰμον ωσom ἡ ογσωма ἡ περογωm  
naγ epoq ἱε ἡτεqrai βα πεqωoγ. Ανοκ δε  
†na ep oγō ἡταxoc nωten oγορ ἡταθωτ ἡ  
peten zht βen παι zγcon xε na τφε naep- 5  
nobi an oγδε ἰμονmetxaxi βen τογμηт ἡ  
ke con an. Oγδε xop oγδε moc† oγδε  
καταλαλiα oγδε ἡωik oγδε hωteβ oγδε  
διογi oγδε zli ἐβολ βen πιδωβen αλλα  
ceoyab eyriton ἰmωoγ βen nh ἐθ oγab 10  
iγ. β. oγδε eyωon βen nh | ἐθ oγab βen πικocmoc  
ωa ἐneз ceep ωai ἡ choγ niben haten πι-  
oγpo x̄c βen oγωai ἡ at kopq. xε oγhι  
aykhh ἐzιογi ἐβολβen τογμηт ἡ πιpecemi  
πxaxi ἡ πιpecθamio πxaxi ἡ meθmhi niben 15  
πcaδanac(sic) Cωbe φai ceep ωai ἡ παρχh-  
arγeλoc ἐθ oγab μιχαηλ ἡ φοoγ παρχepoγc  
ἡτε txom ἡ mιφhογi φh ἐταqxω nan eпecнт  
ἡ τai τpaπhza ἐten ἡπωa ἡmoc ἐτε †τpaπ-  
iδ. α. ηza ἡ παι ωai φai ἐт xh nan ἐhphι βen | 20  
τφε nem zixen πkazi oγhι kata φογazcazhi  
ἡ пенcωτηp ih̄c p̄x̄c xε περογazcazhi φα  
πεqιωт пe. Xε φιωт nem пωhpi nem πιπ̄nā ἐθ  
oγab oγhογ† ἡ oγωт пe oγμετογpo ἡ oγωт  
oγomooγcioc ἡ oγωт ἰμον φωpx ἡтаq. oγ 25  
at hεt̄ωтq oγ at zoπq αλλα ἡθoq пe πωп  
ἡ πτηpq ca hphι ἡ πεqep ωιωι ἡmaγatq  
na mιφhογi nem na πkazi. Oγορ anon



ζΩΝ ΤΟΥ ὧ ΝΑ ΜΕΝΡΑΤ ΕΘΒΕ ΣΕ ΑΝΚΗΝ ΝΑ-

13. В. ΕΝΣΟΓΟΝ ΘΜΕΤΗΩ† Ν ΠΑΙ ΨΑΙ | ΕΤ ΦΩΡΨ  
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††ՋՈ ԷՐՈԿ ԵԾՐԵԿ ԵԱՄՈՆ ΧΕ ΜΗ ΝΘΟΚ ՋՈԿ  
ԿՐԱՅԻ ԵՆ ՍՅԱՆ ՆՆ ՍԻՆԻՅ† Ն ԱՐԽԱՆԴՐԵԼՈՑ  
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16. В. НИИ ΕΘΡΙΘΩΖΕΜ Ν ΟΥΟΝ ΝΙΒΕΝ | Ε ΠΑΙ ΨΑΙ Ν  
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 ΕΒΟΛΒΕΝ ΠΙΠΑΡΑΔΙCΟC ΕΘΒΕ ΧΕ ΛΙΕΡ ΠΑΡΑΒΕΝΙΝ 25  
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 ΟΥΩΜ ΕΒΟΛΖΙ ΠΟΥΤΑΖ Ν ΠΩΨΗΝ ΕΤΑΓΖΟΝΖΕΝ  
 ΝΗΙ ΕΨΤΕΜΟΥΩΜ ΕΒΟΛ Ν ΒΗΤΓ. ΜΗΧΑΗΛ ΔΕ



- ἡθού αῤῥῶδὸ ἡ πῶς ἔσῳι ῥατ εῤῥα πανοβι  
 ἡνι ἐβόλ ἐθε φαι ἥρασι ἥεν περῳαι ἡ  
 φοοῦ. Ὡ ἀβηλ πικοῦσι ἡ ῥηρι ἐτ ταινοῦτ  
 ἱῤ. α. ματαμοι ῥωκ ιςσε κραῳι | ἡ φοοῦ ἥεν πῳαι  
 ἡ πιῳιῥῥῥ ἡ ἀρχηἀγγελος ἐθ οῤαβ μηχανῥ. 5  
 Ἀνοκ δε ἥρασι οῤοῤ ἥ εῤ ῥαι ἡ φοοῦ ῥε  
 οῤει φη ἐτοῤεῤ ῥαι ἡαῤ ἡ φοοῦ ἡθού πε  
 ἐταῤ ῥαι ἡ πα ῥοῤῥῳοῤῥι ἡεν πα βλιῥ ῥα  
 φῥ οῤοῤ ἡπε ῥcomc ἐ πῥοῤῥῳοῤῥι ἡ πα  
 con εῥβε ῥε ἡπε ῥενῤ ἥεν οῤῥῳοῤτεν ἐθε 10  
 φαι ἀνοκ ἥεῤ ῥαι ἡ φοοῦ. ἡθού δε ῥωκ  
 Ὡ cῥῥ ἥναῤ ἐροκ ἡ φοοῦ ἐκῥελῥῥ ἥεν πῳαι  
 ἡ παρχηἀγγελος ἐθ οῤαβ μηχανῥ πεῥαῤ ῥε  
 ἱῤ. β. ἀνοκ μεν ἥρασι οῤοῤ | ἥῥελῥῥ. Εῥβε ῥε  
 ἐτα καῡν ρῳῥτ ἡ ἀβηλ πα con ἀ φῥ τηῡτ 15  
 ἡ ἡα ἱοῥ οῤοῤ ἡπε τα ἡαῤ ῥιῡι ἡ οῤεῤῥῥῥ  
 εῥρε cῥανοῤῥτ εῥβε ῥε αῤῥῳοῤῥ ἡῥε πε-  
 cῥῥῥῥ εῥβε πεcῥικαῤ ἡ ῥητ ἐῥεν ἀβηλ πα  
 con. Ἀλλὰ παρχηἀγγελος ἐθ οῤαβ μηχανῥ  
 αῤῥανοῤῥτ ἥεν οῤῥρε ἡ πῥῥτικον ἐβόλῥεν 20  
 τφε εῥβε φαι ῥηππε ἥρασι ἡ φοοῦ. Ὡ ἐνωῥ  
 πῥῥῡι φῥῥτ α φῥ οῤοῥβεῤ ἐβόλῥεν πικocmoc  
 ἱῤ. α. ῥηππε ἥναῤ ἐροκ κραῳι | ἡ φοοῦ πεῥαῤ ῥε  
 ἀνοκ μεν ἥρασι οῤοῤ ἥῥελῥῥ εῥβε ῥε πῤενoc  
 τηῤῥ ἡτε ἥμετῥῳῡι ῥαν ἐβόλῥεν παῥροῥ 25  
 πε οῤοῤ μῡχανῥ ἡῤῥῳ ἡ τοτῤ ἐβόλ ἡν εῤῥῥο  
 ῥα φῥ εῥρεῤῥαι ἡ ἡῤεῤεῤῥοβι οῤοῤ ἡτεῤταν  
 ἥῳοῤ ῥα ἐνεῤ ἀνοκ μεν ἥρασι ἥεν πεῤ ῥαι

ΕΘΒΕ ΧΕ ΓΤΖΘ ΕΧΕΝ ΝΑΩΗΡΙ. Ω ΜΑΘΟΥΣΑΛΑ  
ΠΙ ΒΕΛΛΟ ΕΤΑΓΑΙΑΙ ΒΕΝ ΝΕΓΕΖΟΥ ΠΩΣ ΚΡΑΩΙ  
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<sup>1</sup> The scribe has omitted the address to Gideon.

- ΠΕ ΣΕ ΝΑΝΟΙ Ñ ΛΟΡΙΝ ÌΣΧΕΝ ΤΕΝΜΕΤΚΟΥΧΙ ΨΑΤ  
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 Ω ÌΕΖΕΚΙΑC ΠΟΥΡΟ Ñ ΘΜΗ ΜΗ ÑΘΟΚ ΖΩΚ ΚΡΑΨΙ



ἢ φοοῦ ἥεν πῶαι ἢ παρχναγγελοῦ ἐθ οὔαβ  
μнχανλ. Πεχαq δε πωс Ἰнаραῳι αη χε α

κβ. α. нисγүрюс ер зооу | зоззех ἡμοι nem πα  
λαοс παρχнаγγελοῦ ἐθ οὔαβ мнχανл ἡθοq  
πε ἐταqῳαῖρι ἐρωоу ἥен πιῆσῳρз ἐρε τοῦἡπι 5  
ἰρι ἢ рпē ῳо ἢ ran ε αqиαzμεν ἀноκ nem  
πα λαοс τηrq. Ὡ ἡсаиас πинῳ† ἢ про-  
φηтнс оу πε πεκραῳι зок ἢ φοοῦ ἥен πῶαι  
ἢ παρχнаγγελοῦ ἐθ οὔαβ мнχανл. Πεχαq  
χε φαι πε πα раῳι χε ннбсi τηροῦ ἐт à 10  
манассн nem neqῳφнр ἐноῦ ἐсῳи наqòзи  
ἐратq nemни ἡхе παρχнаγγελοῦ мнχανл eq†

κβ. β. xom ннi | nem nom† ῳат оὔваст ἥен та  
мн† ἥен оὔваῳоур ἢ ῳе. Ὡ πα iωт ἐθ  
оὔαβ иеремиас ἀноκ Ἰнаγ ἐрок ἢ φοοῦ nem 15  
пαι нῳ† ἢ һнвс ἐт ер оὔῳиni оὔоз краῳи  
ἥен πῶαι ἢ παρχнаγγελοῦ ἐθ οὔαβ мн-  
χανл πεχαq χε ἀноκ мен Ἰтраῳи ἢ зоῦò  
χε à нioγρωоу τηροῦ ἡте ioγaa ἰρι nemни  
ἢ нпетзῳоу τηροῦ оὔоз наγῳῳтс оὔвнi 20  
ἥен оὔῳлк наре мнχανл δε òзи ἐратq не-  
мни αqῳῳпи ннi ἢ оὔῳἡἡос nem оὔλμαзи.

κδ. α. Ὡ иезекил πинῳ† | ἢ проφηтнс ἀмоῦ χε  
ἡтектамон ἐπεκραῳι зок ἢ φοοῦ ἥен  
πῶαι ἢ παρχнаγγελοῦ ἐθ οὔαβ мнχανл. 25  
Πεχαq χε ἀноκ мен Ἰтраῳи оὔоз Ἰоῦноq χε  
мнχανл πε ἐтаqῑni ннi ἢ пихартнс ἐт  
сḡноῦт оὔоз αионикq αсῳок ннi ἐῳол ἡхе





xε τρωι xε αqερ cφpαpιzιn nαq nι mιxαnλ  
 nι apxhαγγελoс λnοk δε nι oγhв ιωaνnнc δε  
 пaωhpi nι pεqтωmε nθooq пe пωhpi nι eλicαβeт  
 тcγrгeннc nι mαpιαm θmαγ nι пбс кaтa cαpз  
 εθвe φaι тeнpαωι nι φooγ. Ω cтeφaнoс 5  
 πapxhαiάkωn nι пpoδoмapтγpoc (sic) mη  
 κpαωι зoк нeмaн бeн пaι нιωт nι ωaι пeχaq  
 xε aгa xε бeн ппaγ εтaγзι ωnι εxωι aι-

K̄5. A. nαγ | ε nιφhογi εγoγhн· εpε πapxhαγγeλoс  
 mιxαnλ nεm нιaγγeλoс тhpoγ coмc ε пeн 10  
 бс иnc пxc εqca oγиnam nι φиoт nι λгaθoс.  
 Ω πι p̄ nι λλoγ aнaнiαc азapиαc мicαnλ mη  
 тeтeнpαωι зoтeн nι φooγ бeн пωaι nι πap-  
 xhαγγeλoс mιxαnλ. Пeчoωγ nιxε нн εθ oγaв  
 xε пoс тeннapαωι aи xε бeн пxиnθpε na- 15  
 вoγxόδoнocop пoγpo зитeн ε тзpω nι xpwм  
 εθ moз aqoγaзcaзnи nιxε φт nι mιxαnλ  
 aqнeз пωaз nι пixpωм εboλ aqθpε тзpω

K̄5. B. ep nι φpнт nι oγiωт. | Ω пxωpoc nι нпap-  
 тγpoc нeм нн εθ oγaв mη тeтeнpαωι nθω- 20  
 тeн nι φooγ бeн пωaι nι πapxhαγγeλoс  
 mιxαnλ. Пeчe нн εθ oγaв тhpoγ xε бeн  
 oγмeθmн oγнιωт пe пeнpαωι xε oγeи λnαгkн  
 нивeн нeм нkaз εт aнqαι бapωoγ нapxhαγγe-  
 λoс mιxαnλ aqт xom nαн ωaт eнqαι бa 25  
 нивacαнoс εтeнmαγ oγoз нтeнxωк нтeн-  
 мapтγpиλ εboλ нeм пeнλгoн oγoз εθвнтq  
 aнбi nι нaι нιωт nι λгaθoн εθвe φaι тeнpαωι

ΚΖ. Α. ἢ φοογ. Ω μιταγμα τηρογ ἵτε | φηογὶ  
 μη τετενραωι ζωτεν ἢ φοογ. Πεχωογ σε  
 ταφμηι πιαωι τηρφ φων πε να μενρα†  
 ογνιω† γαρ πε πταιδὸ ἢ παι ωαι φαι ἐτ φωρω  
 ναν ριχεν πκαρι ἡμαγαιτφ αν αλλα βεν † 5  
 κε φε ογν. †θογ δε ω μιμενρα† ἢ κατ  
 ρητ αμωινη ἵτεν ερ σποδαζιν ρων ογν  
 ἵτενλρερ ἐ μενψιγχι βεν πωαι ἢ παρχηλγ-  
 γελοσ ἐθ ογав мнханл оγoρ ἡμιον ρεβсω  
 ἐ нанеу еуер препи ἢ πιρoπ τοι ριωτεν 10

ΚΖ. Β. μη ποτε ἵτεν ρωλ ρεν ρανστολη | εγχαιωογ  
 εγ χωνс ἐρε ненсωма μερ ἢ θωλεб ἵσεκωλ-  
 тен ἐβολ βεν ογωπι ἢ πεмθo ἢ нн ἐτε  
 нιρεвсω ἐт φερι ωογ τοι ριωτογ ογoρ ἵσεoγ-  
 нoγ савoл ἡμιон ἵσε на нιρεвсω ἢ каθaрoс 15  
 се мнпote ἵтоγθωлеб ρωoγ ἢ βητεн.  
 Мененса παι нιω† δε ἢ ωπι нсeгитен ἐβολ  
 ἵсе† ωωω нан βен нαι сaзи ἵсе нн ἐте-  
 маγ еγсω ἡмoс се ω нicaρρηт ἐт лoви пoс  
 тетенωпи ан ἵсхе тетенωпи ан ба тгн 20

ΚΗ. Α. нирoми пoс ἢ петенωпи ба тгн | ἢ πογρο  
 φ† нем пeқархнстрaтyгoс ἐθ ογав мнханл  
 пiaρχηλγгeлoс. Μη τετεн ἐми ан се тαι  
 αγλη θα ним пе oγoρ φa ним пе παι apic-  
 тoн се θα πογρο те нем пeқархнстра- 25  
 тyгoγс φн ἐт φωpх ἢ метсωpi нивен  
 ἡпemθo ἢ пeқбс πογρο ἐ aφ† наq ἢ нαι  
 тaид τηρογ εθве тeқметсωpi тафμηι. †τοι

- ἢ ὠφρηι δε ἡτετεν παρρησιὰ ὡα παι μα  
 ἐτ σα ἡογν ογορ αq† νωτεν ἢ παι ρη† ἢ  
 KΠ. B. ογcyγχωρησιc ἢη ἢ πετεν cωτεμ ἐροq. |  
 εqσω ἢμοc xε ἢπ ep ἰ ἐ ἡογν ἐ φμα ἢ  
 πιροπ ἢ τρεbcω ἢ ηιρωπ τοι zi ἠηνογ an 5  
 μη μπετεncωτεμ εῶβε φη ἐταq ep τολμαν  
 αqρωλ ἐ ἡογν ἡεν ογρεbcω εcχαιῶογ ἢ  
 πετεν ρη† xε ογ πε ἐταqωπι ἢμοq. Ec-  
 ἡνογτ xε αqερογcωηz ἢ τοτq ηem ρατq  
 ογορ αγzιτq ἐ πxακι ἐτ cαβολ πιμα ἐτε 10  
 φpimi ναωπι ἢμοq ηem πιcῶερτερ ἡτε ηι-  
 ναxzi. †ηογ δε ὦ ηemηenρα† μαρεncογτων  
 ἠηνογ ἐ †αγλῃ ἐτ σαβολ γεμci ἢ ογκογxi  
 KΘ. A. ziμα αqωανὶ ἐτ ἡογν ἡxe πῶc | πογρο ηem  
 πεqαpχηcτρατγγογc μηχανῃ ἡτεq †zδ ἐροq 15  
 ziμα εῶρεqep ογῃαι ηemωτεν ηem πιcωxπ ἢ  
 ηη εῶ ωατμεῶηαι ηem ηη εῶ γεμci ἡατεν  
 πιρο xε πιapχηαγγελoc ογῃαντ φη ἐτετενεp  
 ωαι ναq ἢ φοογ ογορ qηαxα ἠηνογ cαβολ an.  
 Αλλα ταxpe ηετενζητ ηem ηετενψγxη ἢ ωοp 20  
 ογορ †zο ἐροq xε ογει ηqῶι ἢ πωiω ἡεν ἠμη†  
 ἢ παιωαι ἢ φοογ anμη ποτε ἡτετεncωκῃωτεν  
 KΘ. B. ἢ ογῃci ἡεν παι μα φαi. Απαz ἀπλωc αικηη |  
 ἡταμωτεν ογορ à τετενῆmi ὦ ηemμαpα(sic).  
 Xε ηiωωω ἐταιqai ἢμωογ μαλιcτα ηη ἐτ caxi 25  
 ηemαν ζωογ zανpωmi ηe μπεηρη† ογορ φ† an  
 πε. Αλλα μη ηαρε ογαι ηαxoc ηηi xε αω ηe  
 ηιρεbcω ἐτ xαιῶογ iε ἐτ cαιωογ iε αω πε

- πσολσελ ἢ πισωμα μὴ οὖον μετῴβι ἔατεν  
 φτῖ ἰε φτῖ μεῖ ἢ πῖραμαδὸ ἐζοτε πῖζηκι μὴ  
 ἔβεν παοῦωω αἰερ ζηκι ἰε τῶγωω ἀν ἔερ  
 ραμαδὸ ἰε οὖον οὐρῳμι ναοῦωω εῶρεφωωπι  
 ἔβεν οὐῶεβιο μὴ ἢπ εσῳωπι ἢ παῖ ρητ ὦ 5  
 ᾠ. α. ναμενρατ | ἢμον φτῖ οἱ ἢ ῳβι ἰε ρμεῖ ἢ  
 πῖραμαδὸ ἐζοτε πῖζηκι ἢ πεσῳωπι ἀλλὰ τῖνα  
 ταμιοκ ἔ μῖζεβсω ἔτ саῖῳοῦ nem μὴ ακ-  
 ῳανοῦωω ἔ ζωλ ἔ παριστον ἢ μὴχανλ сем-  
 πῳа ἢ τεκτῆιτοῦ ζιωτκ. ὦωсс ἢ тек λφε 10  
 ἔβεν οὐνεζ οὖοζ ἰαζ πεκζο ἐβολ ἔτε πεφ  
 οῦωзем φαῖ πε ἢ παῖ ρητ εῶρεκζιοῦ ἔβολ-  
 ζарок ἢ π ἔт ζωοῦ нивен οὖοζ ἢ те кер ωαι  
 ᾠ. β. nem παρχнаггелос | ἐο οὔав μὴχανλ καλωс  
 Οὔοζ αῡῳανῶаггемк ἔ παριστον ἢ μὴχανλ 15  
 παρχнаггелос τοῦво ἢ πεкзнт ἐβολза  
 петζωοῦ нивен οὖοζ αἰιοῦ ἔβολζарок ἢ  
 меῡῖ нивен ет сωф οὖοζ текστολн ἔт са-  
 ῖῳοῦ οὖοζ акῳанџе нак ἔ текκλнсῖа ἢ φт  
 ἔτε ῶаῖ те пнῖ ἢ те τпросеῡχн бохῖ ἐβολ- 20  
 ζарок ἢ порнῖа нивен nem нῖмкаῡс nem  
 нῖῳωлев οὖοζ τζιωтк ἢ πῖ τοῦво nem τζι-  
 ρннн nem τмеῶмнн οὖοζ екзнл ἔ боῡн е ne-  
 ρаῡлноῦ ἔβεν οὔраῳῖ εῶρεкρῳῖ nem παρ-  
 χнаггелос μὴχανλ. Αῡῳανῶаггемк ἔ φмωῖт 25  
 ἢ пгоп ἢ поῡро ἢ мнῖ nem πεφархнстра-  
 ᾠ. γ. τῡгоῡс | χω ἢ неκмеῶнант nem неκλᾱгпн  
 ἢ сеадоῡων ἢ про ἢπῖ гоп φн ае ἔт ек-



НАΤΗΙϞ ΧΗΔΞΕΜϞ ΤΑΦΜΗΗ ΖΙΞΕΝ †ΤΡΑΠΗΖΑ  
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 ΕΡΕΡΑΡΚΟΣ È† ΝΑΦ †ΧΩ ÌΜΟΣ ΝΑΚ Ò ΠΙΜΕΗΡΙΤ  
 ΞΕ ΦΗ ÈΤΕ ΠΙΡΩΗ † ÌΜΟΦ ΜΗΧΑΗΛ ΠΕ ÈΤ

ΛΒ. А. ΩΩΠ ÌΜΟΦ Ì ΤΟΤΦ | ΟΥΟΖ ΦΦΑΙ ÌΜΟΦ ΩΑ Φ†  
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ΛΕ. В. ΦΗΑΩΩΠΙ ΦΗΗΗ Φ†ΖÒ Ì Φ† È ΧΩΚ | Ì СНОУ



- NIBEN ZINA ÌTEQ EP ZMOT NAK Ì NEKETHEMA  
 THPOY KATA PWI Ì PEKMEYÌ. IE XOYΩ Õ  
 PMENPIT È XOC NHI XE AIΩANT Ì OYMETNANT  
 IE ΔΩPON ÀNOK TNA† NAK BEN ΦΡAN Ì Φ†  
 MH OYHOY† PE MICHANΛ WA TA TALE ΘYCIÀ 5  
 NAQ ÀNOK ZΩ TNAEP OYΩ NAK Õ PIMENPIT  
 ÌNTAXOC KALOC BEN OYMEΘMI. Õ ΦH ET  
 COYTON BEN PINAZ† ÌTE ΠOC. ΠΛHH CΩTEM  
 ÀNOK TNA TAMOK MH OYOYPO Ì OYOT AN ET  
 ΛΓ. A. ΘHΩ ÈXEN TΩPA OYOC CEXH | BEN NEQXIX 10  
 ÌXE ZANTARMA NEM ZANMETMATOI OYOC BEN  
 NAΔAZIC(sic) THPOY WA KXEM OYAI EQOCÌ È  
 KE OYAI OYOC ΠIOYPO CA PWOI Ì ΠTHPQ.  
 APΩAN OYAI CEHNE OYMETΩΦHP OYTOQ NEM  
 OYAI ÌTE NA†ΔAZIC OYOC ÌTEQ† NAQ Ì ZAN- 15  
 TAIÒ EYOI Ì NOX. MH AQIPÌ Ì ΠAI PH† OYBE  
 TEQΔAZIC ZOΛOC ΘH ÈT EQXH Ì HHTC AΛΛA  
 AQIPÌ Ì ΦH ÈTEMMAΓ XE QCWOYH ÌXE OYNIΩ†  
 TE TEQΔAZIC OYOC QBENT È ΠOYPO Ì CHOY  
 ΛΓ. B. NIBEN OYOC OYONΩXOM ÌMOQ È NAZMEQ | ZA 20  
 NENZEXIC Ì ΠIKOCMOOC ÈT OY Ì HICI ZI ΘΛIΨIC  
 ZINA ÌTEQXIMI Ì OYΠAPPHCIÀ BATEN ΠOYPO  
 Ì ΦPH† Ì OYNIΩ† Ì PΩMI WATE ZANKEXO-  
 OYNI SIMI Ì OYZMOT ÈBOLZI TOTQ. ΠAI PH†  
 OYON NIBEN ÈT † Ì OYARAΠH IE OYΔΩPON BEN 25  
 ΦΡAN Ì ΠAPXHAΓΓEΛOC QWON ÈPOQ ÌHNOY-  
 ΔΩPON OYOC QIMI ÌMWOY Ì Φ† Ì ΦPH† ÈT  
 EQXΩ ÌMOOC ÌXE ΠX̄C ΠENHOY† BEN OYMEΘMI.

- Χε φη ἐτ ὡπ ἢ οὐπροφήτης ἥεν φραν ἢ  
 λδ. α. ἢ οὐπροφήτης ἐρεβί ἢ πβεχε ἢ οὐπροφήτης |  
 ογορ φη ἐτ ὡπ ἐρορ ἢ οὐθμνι ἥεν φραν  
 ἢ οὐθμνι ἐρεβί ἢ πβεχε ἢ οὐθμνι ογορ φη  
 ἐθ natce θηνογ ἢ οὐλφοτ ἢ μωογ ροx ρεν 5  
 πα ραν xε ἡθωτεν na πxc αμην †xω ἡμιος  
 νωτεν xε ἡνε ρτακὸ ἡξε περβεχε. Ἐὡπ  
 δε ακωανῖνι οὐδωρον ἢ φ† ἐxεν φραν ἢ  
 περархнаггелос ἐθ ογав μнxанл ἱε ογμε-  
 θнaнт ἱε κε ρли ἢ ἀραπн ἱτε κογxi ἱτε 10  
 ниω† ἥεν πωαι ἢ μнxанл ἡπε еρεp ρнт б  
 ἥεν πiρoв μнпoтe ἡтeктaкὸ ἢ пекbici ἡμнн  
 λδ. β. ἡμοκ αλλα naρ† | ρολωc ἥεν οὐταxpo ат-  
 бне cкaнδaлoн. Χε πiархнаггелос μнxанл  
 ρωπ ἡμωογ ογορ ρῖνι ἡμωογ ἡпemθo ἢ 15  
 φ† еγсθoи ἢ cθoи ἢ ογqi ογορ ρbι ἢ пcoбнн  
 ἐxωογ ρиnа ἡтоγ coв† нωογ ἢ ρaнaгaθoн  
 еγoи ἢ ниω† ογορ ἡтeρбiтoγ ἢ тoтq ἢ φ†  
 ρиnа ἡтоγнoρeм ἐβολza никoлaсiс ωa ἐнeρ.  
 Αλλα тeнoγω ε ἐмн ε нн ἐтe φ† † ἡμωογ 20  
 ἢ ωeвиw ἢ нiрoмн ἐт ἡнн ογωoγωoγωи нeмн  
 нiагaпн нeмн ниmεтнaнт ἐтоγ† ἡμωογ ἢ  
 λε. α. φ† ἥεν φραν | ἢ πiархнаггелос ἐθ ογав  
 μнxанл. Νθορ δε ρep διακoннн ἡμωογ ἥεν  
 пикoсmоc ογορ aγωaнoγwтeв ἐβολza пaи 25  
 eωн ωaρωoпoγ ἐpoγ ἐ нeнaγлнoγ ἢ пeρoγpo.  
 Cωтeм eθpитaмoтeн ἐ тaи apxн ἐт oи ἢ  
 ниω† ρиnа ἡтeтeн† ωoγ ἢ φ† ἢ πiархнаг-

- ΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ. ΝΕ ΟΥΟΝ ΟΥΜΑΙΝΟΥΤ  
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 ΛΣ. Α. ñ ΖΜΟΤ ΙΣΧΕΝ ΕΣΩΟΥ | ΨΑ ΕΖΩΟΥ ΨΑ ΤΕΒΝΩΟΥ  
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 ΟΥΝΙΩΤ ñ ΣΠΟΥΔΗ ΧΩΡΙΣ ΜΕΤΑΡΚΟΣ. ΜΕΝΕΝΣΑ  
 ΛΣ. В. ΦΑΙ ΨΑΥΨΩΤΕΒ | ñ ΟΥΕΣΩΟΥ Ε ΑΥΖΙΤΟΤΟΥ Ε ΠΦΙ-  
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λñ. α. Φ† ΝΕΜ ΠΙΑΡΧΗΔΡΓΕΛΟC ÈΘ ΟΥΑΒ | ΜΗΧΑΗΛ.  
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- ñ ñιωηρι ñτε ñιρωμι ωατε πκαρι τηρϷ ñ  
 χημι ωθοορτερ ñεμ ñη èτ ωοπ ñ ηητϷ εθε  
 πβιςι ñ τμετατςι ñεμ πτακο ñι πιζκο ñι  
 φρητ èτ Ϸβηογτ Τοτε à ογμινω χα τοτογ  
 èβολ αγμογ ñεμ ñιτεβηωογì αγγωτ èβολ 5
- λπ. β. ευςοπ Ϸε ογει | ñπε πιμωογ ñτε γεωη ñ è  
 πωωι ογδε ογμογ ñ ζωογ ñπ ειγì è πεςητ  
 Ϸιςεν πκαρι ñ ρ ñ ρομπι ευμην. Παι ρωμι  
 δε èθ ογав ñεμ τεϷςζιμι ñπ ογχα τοτογ  
 èβολ ηεν φη è ñαγìρι ñμοϷ κατα àβοτ 10  
 ευτωβς ñι φτ ñεμ πεϷαρχηàγγελος ñηχανλ  
 ευχω ñιμος Ϸε φτ ñι ñηχανλ ñπ ειρωλι ñι  
 πεκωωρον ογδε τεκαγαπη èβολζαρòη àηον  
 ηα ñεκèβιαìκ ογος èτì ευηεν ñαι αγγιτοτογ  
 ñι ωιβτ ζωογ ογñ ογος à ογμινω ñτε ñογ- 15
- λθ. α. τεβηωογì τακò. Σταγςωκ δε èβολ | ñ ρομπι  
 èτ αγγιτοτογ è τμας ρτ à ζωβ ñιβεν èτ  
 τοι ñωογ κηη è αγερ ηαε èβηλ ευκογχι  
 αςςωχη ñωογ ñι ογτεβηωογì τηρογ αγμογ  
 èβηλ è ογèςωογ ñι ογωτ. Πεςε πεγςεβης 20  
 ñι ρωμι è τεϷμακαριà ñι Ϸζιμι Ϸε ò τα Ϸωη  
 àρι èμì Ϸε φοογ πε Ϸογ τã ñι παòπι πεϷραςτ  
 δε πε πωαι ñι πιαρχηàγγελος èθ ογав ñη-  
 χανλ. Μαρεν Ϸιρωογω è πιαωρον ñτεντηιϷ  
 è πιοικονομος ñτενωωτ è παι κε èςωογ 25
- λθ. β. Ϸινα ñτενςοβτ ñι πωαι ñι πιαρχηαγγελος |  
 èθ ογав ñηχανλ ανωανμογ δε àηον ñα  
 πòς ανωαν ωηβ àηον ñογϷ ογñ ñε ογος



- μαρε φραν ἡ πῶς ᾠπι εἰς μαρῶν ᾠα  
 ἔνεε. Πες τερεζινι δε ναῖ σε ρωνῆ ἡσε  
 πῶς ὦ πα συν σε ρ νενι ἡσε παῖ ἡκαρ σα  
 ῥοῦν ἡ παρητ ἰσεν ῥατρη ἡ σαῖ ἀλλα  
 ἡπισεμ ρεπῖ ἡταρετιν ἡμοκ σε οὔει τῶοῦν 5  
 ἡ νη ἔταῦᾠπι ἡμον. Τῆου δε οὔνιωτ πε  
 πα ραῖ σε ἡπ εκερ πωᾠ ἡ πα ᾠρον ἡ  
 π. α. φτ ἁριοῖ ὦ πα συν ἡ φρητ ἔτακχος | ἔτ  
 α τοοῖ δε ᾠπι ἡ σοῦ ἡβ ἡ παῶπι αὔτωοῦ-  
 νοῦ ἰσεν ᾠορπ ἔμαᾠ αὔχωκ ἡποῦᾠᾠ 10  
 ἔπτηρῖ ἐβολ οὔορ ἡπ οὔχωσι ἡ ῥλι ἡτε  
 πσοῦ ἡποῦ ᾠσθεν οὔορ ἡπε ῥλι σωσπ  
 ἡωοῦ ἐβεῖ ἐῦκοῦσι ἡ νωῖτ νεν οὔκοῦσι ἡ  
 ἡρπ ᾠατε ἡοῦ κε ῥεῖσω αὔκην ἐβῆλ ἔ νη  
 ἔτ οὔδισμοῦ ἡ ῥητοῦ ῥολωσ. Μαῦχη δε 15  
 ῥεν ναι ναῦ σμοῦ ἔ φτ νεν παρχῆαγγελος  
 ἐθ οὔαβ μῆχανῆ εὔῥωσ οὔορ εὔσμοῦ ἔ φτ  
 ἡ πῆροοῦ νεν πῆσῶρῥ ῥεν ῥαν ἐρ μωοῖ  
 π. β. εὔᾠ | ἐβολ εὔχω ἡμοσ σε ὦ πενῶς ἡῥ πῶ  
 ἁρι νονῆν ἔρον ὦ παρχῆαγγελος μῆχανῆ 20  
 ματῥο ἡ πῶς ἔσων ῥηα ἡτεῖλοῦων ναν ἡ  
 τσις ἡ πεῖρμωτ νεν πεῖρσμοῦ μῆποτε ἡτεῖ-  
 τακο ἡτοτεν ἡσε τῥελπῖς ἡτε τεκ ἁραπῖ  
 νεν πεκᾠρον φαι ἔτ ενῖνι ἡμοῖ ἡ φτ  
 ἔσεν πεκραν ἐθ οὔαβ ὦ παρχῆαγγελος 25  
 μῆχανῆ. Νῆοκ ἔτ σωοῦν ἡ νενρητ νεν  
 τεῖαῖραπῖ ἐῥοῦν ἐροκ οὔορ ἡμον ἡταν ἡ  
 οὔπροστατῆς ἐβῆλ ἐροκ ἡθοκ ἔτ οἱ ναν ἡ





ἰμὸς οὖν σε πῶμνι κωτῆ ἡσα ωῖκ ἡ π ἐξοογ

Ἰῆ. β. τηρῆ πῶς δε γναι ογορ κτῆ | ἡνογ δε ὦ  
 πενπροστατῆς ἐθ ογав μηχανῆ πιαρχναγ-  
 ρελος κναγ ἡθοκ ἐ πζωβ τηρῆ ἡτε νεκε-  
 βιαικ ογορ ἡμον ἡταν ἡογсασι ἐχορ ἐβηλ 5  
 ἐ φαι ρολωс σε ἀνηκην ἐ μογ ἐμαωω ἀρὶ  
 βοῆθην ἐρον φτῆ πεν σωτηρ ογορ тенсω ἡ  
 παι κε саси φαι σε тенсмоγ ἐ πῶс πῶс пе  
 ἐт аqt оγορ пῶс пе етаqбi φογωω ἡ φт  
 μαρεqωωπi qсмарωογт ἡсе φpan ἡ φт ωа 10  
 енез ἀμην. Ογορ ἐβολῆεν ναι саси nem

Ἰῆ. α. ἡ ἐт ἡνι ἡμωογ наре нῶμνι σω ммωογ |  
 ἡсхен соγ ἡв ἡ παδῶп оγορ наγμην еγтго  
 ἐ φт ἡ μηχανῆ ωа λхп ὅт ἡ соγ ἡа ἡ  
 пiавот λῶωp ете пeqpacт пе соγ ἡв ἡтаq 15  
 пе пиниωт ἡ ἐξοογ ἡ ωа ἡ πιαρχнагрηλος  
 ἐθ ογав μηχανῆ М φρηт ἐтенθοογнт ἡ  
 φοογ ἡ ер ωаи наq ἡнон δε nemωтен ὦ  
 nemmenpacт ἡтаγφορ δε ἐ φнаγ ἡ пiqipω-  
 ογω ἐ тῶγсiа ἐθ ογав на ἡ аpογгi соγ ἡа 20  
 пе xωpг ἡ соγ ἡв катa λβοт тоγсγннῶiа

Ἰῆ. β. λqгi totq ἡсе пипicтос ἡ pωмi | тафмнi  
 ἐтеqеγсевнс ἡ сгimи пexаq нас се ὦ та-  
 сωнi те гemci δε ере ер оγ мнте ἐмi аη  
 се pacт пе пiωаи мн аре ер пωвω ἡ пiаω- 25  
 ρон ἡ λгаθон мн азpωω ἐсω ἡсе пер φμεγi  
 ет таиноγт ἡ πιαρχнагрηλος μηχανῆ φαι  
 ἐт ρολх гixен пегнт се оγei ὦ та сωнi

ἡΠΕ ἢ ΘΡΕ ΝΕ ΡΑΤ †ΖΕΛΠΙC ἢΤΕ Φ† ΧΕ ἢΘΟQ  
 ÈΤ ΕΡ ΖΜΟΤ ΝΑΝ ἢ ΖΩΒ ΝΙΒΕΝ. ΠΕΧΕ †ΜΑ-  
 ΚΑΡΙÀ ΔΕ ÈΤΕΜΜΑΥ ΧΕ ΚΑΛΩC ΑΚΙΝΙ ΝΗΙ ἢ  
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 ΧΑΗΛ Ταφμηι ὦ ΠΑCΟΝ ΧΕ ΙCΧΕΝ ΨΟΡΠ ἢ  
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 ὦ ΠΑCΟΝ ΑΝΑΥ ΧΕ ΧΝΑÈΡ ΟΥ ΜΗΠΟΤΕ ἢΤΕ  
 ΠΕΝΔΩΡΟΝ ΤΑΚΟ ΟΥΟΖ ἢΤΕΝ† ὅCΙ ἢ ΠΙ ΚΕ  
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 ΖΟΟΥ ἢ ΟΥΩΝQ ÈΒΟΛ ἢ ΠΕΝ ὅC ἢΠC ΠΧC ΖΗΠΠΕ  
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 ΝΑΝ ΠΕ ἢΜΟΝΤΕΝ ÈCΩΟΥ ÈΨΑΤQ ΑΛΛΑ ΠΕ ÈΤΕ

ρηαϑ ἢ φ† μαρεϑωπι φ† κω† ἡσα ρλι ἢ  
 TOTEN ἂν ἐβηλ ἐτενχομ ἢ φρη† ἐτ ὁνοϑτ  
 σε †ηαμενριτκ πῶς ταχομ ηανε с ἡτεν† ἢ  
 οὔκοϑσι ἐροτε ἡτενωτεμ † ρλι ἐ πτηρϑ ἀλλὰ  
 φη ἐταρὶ ριχεν παρη† †ηαχοϑ ηε ρηππε 5  
 οϑον κε ρωοс ἡτε πιοϑαι πιοϑαι εῶβε πι-  
 μοϑ ἀγκηη ἡσεπι ηαν †ηαβι ἢ παρβωοс ἢ  
 ρωοп ἡταωοпϑ | ἢ соϑο ἐ πсов† ἢ πιδωρον  
 καλοϑ ἡτεϑρωϑι ἢ πιδωρον εῶβε πηλαοс εῶβε  
 πιδωη ηем εῶβε πχωϑ ἢ πисоϑὸ ἀρεϑαν ρас† 10  
 δε ωοπι †ηαβι ἢ φη ἐτε φωη ἢ ρωοс ἡθο  
 ρω ἡταρωλ ἡταωοп ἢ ἔητηϑ ἢ οὔεсωοϑ ἢ  
 तेνωлатϑ ἐ πη ϑαι ἢ ρас† σε ἡθοϑ πε πι-  
 ηω† ἢ ϑαι ἡτε πιαρχηἀγγελοс ἐθ οὔαβ  
 μηχανλ οϑορ ἀηϑανхиηι तेηηαοϑωм ἀηϑ- 15  
 теηхиηι तेηηα† ὠοϑ ἢ φ†. Οὔορ ἀηϑαν-  
 μοϑ οὔη πῶς πε ἐθ ηαωοптеп | ἐροϑ σε οὔει  
 ἡπε ηχωσι ἢ πεϑωρον. Πесе †соφιαстης  
 ἢ сριηη ηαϑ ὦ πα соη πα ρωοс ηем φωκ  
 ἡμαϑατοϑ ἀη ἀλλὰ ηем πα κε ерϑωη οὔορ 20  
 †† ἢ та ψγχη ἐχεν п ωρον ἢ πῶс ηем  
 †метηаηт Πесе πεсραι δε ηас σε καλωс  
 ὦ та соηη οὔπροϑересис ἐηанес ἀре οὔ-  
 онгс ἐβολ Πληη χω ἡπε ерϑωη ηе ἐ πхиη-  
 ρωοс † ἡτε κε λφε ἢ ἔητηϑ ἢ φρη† ἢ πсаси 25  
 ἢ псаб παγλοс Menenca φαι λϑβι ἢ πεϑ-  
 ρωοс φη ἐτεϑβι | ἢ ηηηϑστηριον ἢ ἔητηϑ  
 λϑτηϑ ἔα πисоϑὸ οὔορ ἀϑ† ἢ πисоϑὸ ἢ

- ποικόνομος ἔ ἀρκότη ἔ περὶν ἕεν οὐραῶι  
 ἐρῶ ἡμὸς σε ἡππε ἃ πῶς σοῦτ ἡν ἡ πρῶ  
 ἡ πιδωρον Ἀσῶπι δε ἔτα ῶωρπ ῶωπι ἡ σοῦ  
 ἰβ ἡ λῶωρ ἀσκῶτ ἔροῦ ἡσε ἑγῶσεβης ἡ  
 σῆμι οὔοῖ πεσαῦ ἡαῦ σε ὦ πα συν τῶνκ<sup>5</sup>  
 βι ἡ πα ῖβως ῖμα ἡτεκναῦ μῆ κνασίμι ἡ  
 πῆςωοῦ ῖμα ἡτενσεβτ ἔ πρῶβ ἡ μισννοῦ  
 ἔθ ἡνοῦ ῖαρον. Ἀρῶωω δε ἔ ἐμι ἔ τεσπρο-  
 πζ. α. ἡερεσιε πεσαῦ | ἡας σε ὦ ταςῶνι αἰῶανβι  
 ἡ πε ῖβως οὔοῖ ἡτε ἐρ οὔωω ἔ βι σμοῦ οὔ<sup>10</sup>  
 πε ἔτ ἔρε αἰῦ ἕεν παἰ ἡῶτ ἡ ῶαι ἡ φοοῦ  
 Σε οὔει δε ἡνοκ οὔῖωοῦτ αἰῶανῖωλ ἔ μα  
 ἡιβεν εἰοι ἡ παἰ ρῆτ ἡμῶν ῶπι ῖσιωι ἑ-  
 σῆμι δε ἡθῶς ἡμῶν ῶσῶμ ἐθρεσῶωω ἡ πε-  
 σῶμα ἡαλίστα ἕεν ἑεκκλῆσιᾶ. Ἐτασῶτεμ<sup>15</sup>  
 δε ἔ ἡαι σᾶσι ἡσε ἑθῆδσεβης ἡ σῆμι  
 ἀσῆμι ἕεν οὔῖωωωι οὔοῖ πεσᾶς σε οὔοι  
 ἡἡ ὦ παμῆνριτ ἡ συν οὔ πε φᾶι ἔτ ἐκῶ  
 πζ. β. ἡμῶς ἡἡ ἡ φοοῦ μῆ ἀνῶωρ<sup>20</sup> | ἡ φοοῦ  
 οὔοῖ ἀν ἐρ ἔ μῆ ἡνοκ ἡεμακ οὔσῶμα ἡ<sup>20</sup>  
 οὔωτ ἀν μῆ ἡμῶν τοι ἡτῆι ἡεμακ ἕεν ἑπρ-  
 οσφορα μῆ κβι ἡ τοτ ῖω ἀν ἡ παἰ μερος  
 ἕεν πῶαι ἡ παρχῆαγγελος μῆχανᾶ Μῶν  
 ὦ πασον ἡπ ἐρ μεῖ ἡ παἰ ρῆτ ἕεν πεκῖντ  
 σε εἰῆωωπι εἰβῶω ἀλλᾶ ἡἡ ἔτ ραβῆοῦτ ἕεν<sup>25</sup>  
 ἑεκκλῆσιᾶ ἡμῶν ῖωοῦτ οὔδε σῆμι ἕεν πᾶς  
 ἀλλᾶ ῖαῆαγγελος ῖι ἀρχῆαγγελος ῖι χεροῦ-  
 βιμ ἡεμ σεραφίμ ἐρε πῶωτηρ ἕεν τοῦμῆτ.



ἸΠ. Α. Ἀσχῶ ἢ ναι εἰρῖνι ἕεν οὐνῶαυι ἐταρναυ  
 ἐ πρὸγδ ἢ πρῶκz ἢ πεс πῖα ἀρῳορτερ  
 εῳβηтс οὐοz ἀρῶαυι ἐ πταxpo ἢ πεсnaг†.  
 Πexαq нас xε τῳοῦνι qῖρῳοῦῳ ἐ †πρосφοra  
 nem πῖνεz ἢτεп οὐοpпоу ἐ †εκκληсиᾶ οὐοz 5  
 ἢτεп xῳ ἢ †τραπηza nem ηἰκοῦxι ἢ οὐῶικ  
 οὐοz qῖρῳοῦῳ ἢ οὐκοῦxι ἢ βο† zῖna ἢταῳε  
 ηἡ ἐρε φ† θεῳ οὐῆсῳοῦ ἐρον ἢτεпсov† ἢ  
 τῥε ἢ ηἰсηноу ἕен παῖ ηἰῳ† ἢ ῳαῖ ἢ φοοῦ

ἸΠ. Β. саτοтq δε ἀρῳηq ἕен οὐηῳ† ἢ споῡдη | 10  
 nem οὐсῦηηдесic ἐ ηaηес ἐ βοῡη ἐ φ† nem  
 πεqарxηaггелос ἐθ οὔαv мηxηηλ Ἀqбi ἢ  
 πῖзῳс ηaηῳῳι δε еq†го ἐ φ† ἢ мηxηηλ  
 zῖna ἢтеqсοῦтῳп πεqῳῳт οὐοz ἕен πxῖη-  
 реqсῖηῳοῦ Ἀqῖ zῖxen οὔ ма ἢ ἐсῳοῦ πεxαq 15  
 ηaq xε τzῖρηηη ἢ πῖηηпῖт Πexε πῖma ἢ  
 ἐсῳοῦ ηaq xε ἐxῳк zῳк πεxε πῖεῡсевηс ἢ  
 ρῳη ἢ πῖma ἢ ἐсῳοῦ xε мη †ηaxῖηη ἢ οὐῆ-  
 сῳοῦ ἕa totк ἢ φοοῦ εῳβε οὐηῳ† ἢ ρῳη

ΠΟ. Α. Ἀqῖ ἐxῳη πεxε πῖma ἢ ἐсῳοῦ | ηaq xε οὔηp 20  
 τε τεq†ηη Πexαq δε ηaq xε qῖρῳι ἕa οὔ-  
 терηηс xε πῖma ἢ ἐсῳοῦ xε μοῖ ηἡ ἢτεq-  
 †ηη zῖna ἢтаηηq ηaк πῖαгaῳс δε ἢ ρῳη  
 ἀqсῳοῦтen ηaq ἢ πῖзῳс ἢ †сzῖηη еqсῳ  
 ἢηмос xε бi ἢῳaῖ ἕa totк ῳa ƒ ἢ ἐzοοῦ 25  
 αἰῳтеῖηηη ηaк ἢ οὔтерηηс ῳᾶῖ ἢ πῖзῳс  
 κοῖ ἢ реηze ἢηмоq Ἀq ep οὔῳ ἢxe πῖma ἢ  
 ἐсῳοῦ πεxαq xε οὔ пе ἐ †ηaαῖq ἢ παῖ зῳс



- ἡμῶν ἑλὶ βεν πα ἡ ἐρτὶ ἡ ἑλὶ ἑωτῆ ἐβηλ  
 ΠΘ. Β. ἔ ἑλσорт ἅ πῖμα ἡ ἐςωοῦ | δε ταςθῶ ἔ  
 πῖεῦσεβης ἡ ρωμὶ ἐρε πῖεβως ἡ τοτῆ Ἀρκοτῆ  
 ἑὶ περμωῖτ ἐρρῖμῖ βεν οὐῆωλαωὶ ἐρμεῦῖ βεν  
 περῆτ ἑε οὐ πε ἔ ἑηαιαιῆ ἑε οὐ πε ἔ 5  
 ἑηαχοῆ ἡ τερῆεῖμῖ ἔτ ἐρμωῖ ἑὶ περμωῖτ  
 ἐρρῖμῖ ἐρε ηερβαλ ἑορῶ πε εῶβε πῖρῖμῖ Ἀρ-  
 сомс ἐμῖ περμῶο Ἀρμῶ ἔ πῖαρχηαγγελος ἐθ  
 οῦαβ μῖχανῆ Ἀρῖ ἐρταλνοῦτ ἐγῆθῶ ἡ οῦοβῶ  
 ἡ φρητὶ ἡ οῦηῖωτὶ ἡ ἀρχων ἡτε ποῦρο ἐρε 10  
 ἑηαγγελος μωῖ ηεμαῆ ἐγῶι ἡ πсmот ἡ  
 Π. Α. ἑηηματοῖ Ἀρ ἐρ ἑοτὶ ἐμαῶω ἔ Ἀρσοκῆ | ἐβολ-  
 ἑα πῖμωῖτ ἡ μωῖ Ἀρχω ἡ πῖμα ἡ μωῖ ἡ  
 πῖαρχων ηεμ περμῖατοῖ. Ἑταρφοῆ δε ἐροῆ  
 ἡῑε πῖαρχηαγγελος ἐθ οῦαβ μῖχανῆ Ἀρσοκ 15  
 ἡ πῖхамος ἐτ τοῖ ἔ ρωῆ ἡ πῖεθῶ ῶα δωρο-  
 θεος Ἀρῶεῖ ἐρατῆ πεῑαῆ ἑε ἑερε δωροθεος  
 πῖπιστος ἡ Ἀραθος κῆηλ ἐθων ἑε ἐτακὶ ἐβολ  
 ῶων ἐκοῖ ἡ παῖ ρητὶ ἐρε ται ῶηηη ταλνοῦτ  
 ἐροκ ἐκμωῖ ἡμαῶατκ ἑὶ φηῖωῖτ Ἀρ ἐρ οῦῶ 20  
 ἡῑε δωροθεος πεῑαῆ ἔ ηαῆ οῦηνοῦ δε ἐβολ  
 Π. Β. ἑα πῖαρχων ἑε τῆῖρηηη ηακ ἑωκ | ῶ κῦρῖ πα  
 ῶс πῖαρχων καλῶс Ἀρῶωπῖ ἡῑε πεκῑνῖ ῶα-  
 ρον ἡ φοοῦ. Πεῑε πῖαρχων δε ηαῆ φη  
 ἡθοῆ πε μῖχανῆ μῖ θεῶπῖсθε ῶηῑ Πεῑе δω- 25  
 роθeос ἐρε περῆε φῶῑт ἔ пкаῑε ἐῶβε πῶοῦ  
 ἡ πῖαρχων ἑе сῶηῑ ἡῑе текῶωκῖ ῶ πα ῶс  
 πεῑе пстрагῶлатηс ηαῆ οῦ ἑе πε φαι ἐτε

ἢ τοτκ Πεξε δωροθεος ηαη εηωπι χε πζωω  
 ηα τα σζιμη πεξε παρχων δε ηαη χε κηα  
 επ ου ηας Πεξε δωροθεος ηαη χε ουηηω†  
 ἢ ρωμη αηι ωα ροι ἢ φοογ ἢπι χιμη ηαη ἢ  
 πλ. α. φη ἐτ τοι | ἢ ἐ περςμοτ ουδε ἢμον ηογβ 5  
 τοι ἐ ηενχix εθβε παι χογ ἐτανφορ ἐροη  
 Λιδιτε εθριθης βα ογῆσωγ ἢπε ρδιτε ἢξε  
 πιμα ἢ ἐςωγ ογορ †ἔμη αν χε ου πε ἐ  
 †ηαλῖε ἢε ου πε ἐ †ηαχαη βα τοτq ἢ παρ-  
 χων Πεξε παρχων ηαη ετε ἢθοη πε μιχαηλ 10  
 χε ἐωωπ ἄνοκ αἰωανωωρι ἢμοκ ἢταβι ηακ  
 ἢ πιῆσωγ χηαωοπτ ἐροκ ἢ φοογ ηεν ηη  
 ἐθ ηενηι Αη επ ουὼ ἢξε δωροθεος πεχαη  
 χε ἄρα ὦ πα ὅς αριτ ἢπεἰπωα εθρεκωωπι  
 βα τσκεκεπη(sic) ἢτε πηι ἢ πετεμβωκ Πεξε 15  
 παρχων φη ἢθοη πε μιχαηλ ἢ ογαι ἢ ηιαγ-  
 γελος ἐτογες ηημαη βεν πςμοτ ἢ ογματοι  
 χε μοωι ηεν παωροθεος ωα πιμα ἢ ἐςωγ  
 ἄχος ηαη χε πεξε παρχων ηαη φη ἐταηςιμη  
 ρixωκ †ηογ ογωρη ηηι ἢ ογῆσωγ ἐρε τεη- 20  
 †μη οι ἢ ογτερμης ογορ ἄνοκ εθναωωρι  
 ἢτεη†μη ωα τφαωι ἢπιῆζοογ ἢ φοογ ἢτα-  
 ογορηη ηακ Αηωε δε ηαη ἢξε δωροθεος ηεν  
 πβ. α. παγγελος ἐτ οι ἢ πςμοτ ἢ πιματοι | ωα  
 πιμα ἢ ἐςωγ ἐχεν φραν ἢ παρχηαγγελος 25  
 ογορ αηδῖ ἢ πιῆσωγ Παρχων δε φη ἢθοη  
 πε μιχαηλ αηςομς εδωροθεος πεχαη ηαη  
 ρηπηη ις πιῆσωγ αηςοβ† εθβε πζωβ ἢ πι-

- νιω† ἢ ρωμὶ ἐτακωοπρ ἐροκ ἥεν πεκxιθολ-  
 μερ ἢ φοογ Ἀναγ μὴ xηλxιμὶ ἢ οὐτεβτ νηι  
 ἐ τα xριὰ ἀνοκ ζω xε οὐγὶ †ογем ἐcωογ  
 ἀν πεxε δωροθεοc ἢ παρχων ἥεν οὐραωι  
 πβ. β. xε ερε φ† ceβτωτc ἡταωοпс · Πexε παρ-  
 5 xων xε xηλωοпс ἥεν οὐπεxαρ ηαρ xε †ηαxω  
 ἢ ται ζωc ἐxωc ωατ δογωρп ηαρ ἢ †τιμὴ  
 Πexε παρχων xε ἱcxe ἢ παρη† πε xω ἢ  
 πiзωc ηακ ογoз †ηαογωрп ἥεν παρὰν ἡταβι  
 ἢ πiтeвт ωατενογωрп ηαρ ἢ †τιμὴ Λρμογ†  
 10 ἡxe παρχων ἐ ογαι ἢ νιματοὶ ἐθ νεμαρ  
 ογoз πεxαρ xε μαωε ηακ ἐ πα ἥαιор ογoз  
 λxοc ἢ ηιρερταξε τεβτ xε πεxε παρχων  
 πг. α. ηωτεп φη ἐταρcиη zиxωτεп | xε ογωрп νηι  
 ἢ οὐτεβτ epтeпннoγт epe тeρ тиη ἱρι ἢ  
 15 ογтepмнс ογoз ἀноκ eθ ηαογωрп ωαρωτεп  
 ἡтeртиηη ηem δωροθεοc ἥεν тфaωи ἢ πiè-  
 зooγ ἢ φοογ. Λρωe δε ἡxe παрггeлoс ἐт  
 oи ἢ псmот ἢ пмaтoи ἥεν φpан ἢ παρχων  
 ωλ ηιρερταξε τεβт λρбι ἢ тoтoγ ἢ πiтeвт  
 20 λρeнq zλ παρχων. Πexε παρχων δε ἢ δω-  
 роθεoс xε ογ πε ἐт eкнaλiq ἃ πεκzωb  
 кнн ἢ xωк πεxε δωροθεοc ηαρ xε λzλ ω πα  
 πг. β. бс | ἃ ζωb нивeп кнн ἢ xωк ἐвоλ Πexε παρ-  
 xων ηαρ xε xан ἐвоλ λγqαι ἢ ζωb нивeп  
 25 ἐтe πiècωoγ пe ηem πiтeвт ογoз λγωe ηωoγ  
 ηape δωροθεοc δε мoωи epмeγi ἥεν пeрзнт  
 xε λиnαxeм т†иη ἢ пaи ἐcωoγ θωη ηem

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- αφογωμ ἡ προ ἡ πλὰρο ἐ ἀχσενι εἰμερ ἡ  
 ηρπ ῶα ππο αἰερ ροτ̄ δε ἡσε δωροθεο σακ-  
 κοτq ἐ τερεσιμι αἰωενι λ̄ οὔαι ἡνι ἡ οὔηρπ  
 ἡ παι μα ἰσεν ἐταιρωλ ἐβολ Πεσας ναq  
 σε ρωνῃ ἡσε πδ̄ σε ἰσεν πιναγ ἐταιῖνι ἡ 5  
 πικοῦχι ἡ ηρπ ἐβολ ἡ †προςφορα ἡ φοοῦ ἡπε  
 πζ. α. ρλι σωσπ ἡεν πι | λ̄ρο ἐβηλ εὔκελλα ἡ οὔωτ σα  
 ἡοῦν ἡμοq. Πεσαq ναc οὔν ἡσε ὡοῦ ἡ  
 ρητ ῶα τενναγ ἐ πχωκ ἡ πρωv αἰσι τοτοῦ  
 δε ε πxin ἡνι ἐβολ ἡ πικοῦχι ἡ μερ ἐθεε 10  
 πιταπανη nem ταποκρισιc ἡ νισννοῦ ἑταγῶε  
 δε ἐ ἡοῦν ἐ φμα ἡ πινερ αἰξιμι ἡ ζ̄ ἡ  
 βιηc εἰμερ ἡ μερ ἡ μνι ῶα σα πῶωι ἡμωοῦ  
 nem ρανμεαριηc εἰμερ ἐβολῃεν ρωv νιβεν  
 ἐ ναρε πνι ῶατ ἡμωοῦ τηροῦ ραναταρικι 15  
 πζ. β. nem ἄλωμ | nem ἐβιῶ nem ρεμx nem πσωσπ  
 ἡ μερρωv νιβεν ἡ πνι ἡθωοῦ δε αἰρτοτ̄ ἡ  
 ἐρρη ἐ xωοῦ μενενca φαι δε αἰρωλ ἐ ἡοῦν  
 ἐ ποῦκοιτων αἰξιμι ἡ νοῦκαπσι εἰμερ ἐβολ  
 ἡεν cμοτ νιβεν ἡτε νιρεβcω ἐτ ταινοῦτ 20  
 εὔδοc δε ἐροτε πcνοῦ ἡτε τοῦμετπατῶελετ  
 nem ἡ οὔαρχεοc ἡ εροοῦ μενενca ναι δε  
 αἰρωλ ἐ φμα ἡ cov† ἡ πωῖκ αἰσενι ἡνωικ  
 ἐτ cωτq εἰcωτπ ἡεν †οῦνοῦ δε αἰεῖνι ἐ  
 πη. α. πρμοτ ἐταqι νωοῦ αἰ† ὡοῦ δε ἡ φ† | ἡ 25  
 παρχηαγγελοc μνηανλ. Οὔορ πεσε δωροθεοc  
 ἡ θεδπcθε τερεσιμι σε λ̄ φ† κην ἡ cov† ἡ  
 ρωv νιβεν αμωῖνι ἡτενφωρῶ ἡ παρχων σε



- οὕτῃ ἂ πινάγ ὡπι εἰρενραβὰὼ ἐ τὰναφορα  
 ἐθ οὕαβ Ἐ ἀγσεβτε ῥωβ нивен οὕος ἀγφωρῳ  
 ἢ οὕνοχ ἢ φρηῳ εἰοι ἢ нιῳ† κατα πταιὸ  
 ἢ πιαρχων οὕος ἀγσεμне ῥανтраπεζа ἢ  
 нисноу κατα τοῦсγннθiа οὕος ἀγ† ῥιωτοу 5  
 ἢ ῥанстоли еγсωтп ἐ ἀγῥωλ ἐ πiῳемῳi ἐθ  
 πῆ. β. οὕαβ | βен текκλнciа ἢ πιαρχнаггелос ἐθ  
 οὕαβ мнханл еγхн βен οὕниῳ† ἢ ρаῳi ἐма-  
 ῳῳ Ἐтаγi δε ἐῥоγн ἐ τεκκλнciа агоγῳῳт  
 ἢ пῆ ἢпемθo ἢ перадριон οὕος ἀγтῳβῥ ἢ 10  
 φ† βен οὕниῳ† ἢ ѡепῥмoт еγсмоу ἢпемθo  
 ἢ τῥикων ἢ πιαρχнаггелос ἐθ οὕαβ мнханл  
 еγсῳ ἢмoс хе тенѡепῥмoт ἢ тотк пен бс  
 ипс пхс nem пекiῳт ἢ ἀγαθoс nem пипῆа  
 ἐθ οὕαβ ѡа ἐнеῥ λμнн Oуoс тенсмоу ἐ 15  
 пек архнаггелос ἐθ οὕαβ мнханл хе ἢпe  
 πῆ. α. κῥωп | ἢ пекнаи ἐβολῥарон οὕδε ἢпек ер  
 пῳῳῳ ἢ пендῳрон ἀλλα ἀκοῳῳрпс ѡарон  
 ἢнеκметѡанаῥθнq ἢ хῳлем мененса наi  
 аγbi ἐβολβен нимγстнрiон οὕος аγbi нῳоу 20  
 ἢ τῥиρннн ἐ аγхῳлем аγi ἐβολ ἢпемθo ἢ  
 ниснноу οὕος наγῥемci еγсomс ἐβολ βαхῳq  
 ἢ πιαρχων βен οὕниῳ† ἢ спoγан Oуoс аγ-  
 θῳоу† ἢ нiῥῳоут nem нiῥiомi ѡате пiма moῥ  
 ἢῥῳоут nem ῥiῳmi οὕος н дῳpoθeoc nem θeῶ- 25  
 πῆ. β. пiсθe наγбнк пе | еγῶῥи ἐpатоу еγῳемῳi  
 ἢмῳоу βен ῥωβ нивен ἐтоγῳат ἢмоq еγ ер  
 διλκῳннн ἢмῳоу βен пнрп ἢ caie nem ῥан

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[illegible]

- ἢ ἐξοοῦ πε φοοῦ οὔοζ παι κοῦσι ἢ ωῖκ ἐτ  
 νεκαοῦομῳ nem nen cṡrrennc ἢ φων αν πε  
 ἀλλὰ φα φ† πε nem πεqарxнаггелос ἐθ  
 ̅̅̅δ. α. οὔαβ | μηχανῆ φαι ἐτ εν ер ̅̅̅αι наq ἢ φοοῦ  
 Ἀλλὰ ἰcxe ἡθoк φαι πε πεκοῦωω пен бс 5  
 παρχων ἄnon δε тennaбῖ ἢ нитермнc зoλωc  
 ἢ тωевιῶ ἢ πιῆcωoῦ nem питевт оὔοζ ἡтенбῖ  
 ἢ пи ке оὔαι ἡтенбωλ ἢ пгзвoс ἐβoλ кaтa  
 πεκοῦαгзcагнῖ Пexе παρχων φη ἡθoq πε  
 миханῆ нωoῦ xe тa φмнῖ ̅̅̅ωе п̅̅̅ωνῃ ἢ пабс 10  
 ποῦρο ἄнагкн ἡтетенбῖтоῦ тнpoῦ оὔοζ ἢ  
 тетенcexп зли ἢ ̅̅̅ηтоῦ Icxe тетен ер бо†  
 ̅̅̅δ. β. ̅̅̅а тгн ἢ па бс ποῦρο xe | мнпote ἡтеq-  
 cωтeм ἡтеqхoнт ἄноk †наxем λωixῖ ἐ xω-  
 тeн ̅̅̅а тотq ἢ па бс ποῦρο оὔοζ †наθeт 15  
 пeqгнт eθpeqгmот нωтeн ἢ зан т ке тaio  
 еῡoi ἢ нῖω† ἐ нaῖ. Icxe тетен оῡωω ἐ ἐmῖ  
 ἐ †мeθmнῖ xe ἡmon нaῖ ἡмаγaтоῡ ἡθoωoῡ  
 пе ἐтeнтωтeн зixωῖ eθpeqгнῖq нωтeн оὔοζ  
 ἄноk aῖωaнтacθoῖ ἐ тaвaкῖ †на† нωтeн ἢ 20  
 тафе ἢ пeтeн xрῖmа nem зан ке мнω ἢ  
 таῖo еῡoi ἢ нῖω† ἐмаωω Ἀλλὰ бῖ ἢ нaῖ  
 ̅̅̅ε. α. нωтeн xe ἡθoωoῡ пе пῖxφo | аq ер ̅̅̅ωφнpῖ де  
 ἡxe αωpoθeoc nem θeῶпῖcθe тeqгzῖmῖ ̅̅̅eн  
 пcῖнepoῡcωтeн ἐ нaῖ оὔοζ пexωoῡ наq xe 25  
 тeн† зῶ ἐpoк ῶ пен бс ἡп ер cωвῖ ἡmon  
 ἄnon ̅̅̅а neкeβῖaῖk оὔδε ἡп ер xω ἢ зан-  
 caxῖ наn еῡca п̅̅̅ωῖ ἡтeнψγcῖc ἢ θнаγ aqῖ



ωαρὸν ἵξε πεν  $\overline{\text{bc}}$  οὐοὺ ἀη† ἢ οὐνοῦβ ωατ  
 ενὸι ἢ πιχφο ἢ τοτq Ταφμηι δε σε ἢπ ενναγ  
 ἐροκ ἐνεεζ ὦ πεν  $\overline{\text{bc}}$  οὐοὺ ἀκὶ ἐ ἡοῦν ἐ  
 πενηι ἰε ἐτανναγ ἐ πεκζο ἢ θναγ ἐβηλ ἐ  
 φοογ πωс κσω ἢμοс σε ακβὶ ελι ἢ τωтен 5

ⲙⲉ. B. | Αq ep οὐὼ ἵξε παρχων πεχαq cωτεμ ἐροι  
 ταταμωтен σε θναγ πε ἐт αιὶ ἐ ἡοῦν ἐ  
 πετενηι ἢ φηαγ ἐταγμογ ἵξε νετεν ιο†  
 οὐοὺ ατετεнер κληρονομии ἢ νογχρημα nem  
 ἢογζомт ἰсхен †οῦноγ ἐτεμмаγ ωα ἐἡοῦν 10  
 ἐ φοογ †ηноγ ἐ ἡοῦν ἐ πετενηι ἢ οὔсоп  
 ката ἀβοτ οὐοὺ мененса θρι ωе ннн тетен-  
 оуωрп ннн ἢ εан ке таиὸ ἐ та ваки εγοι ἢ  
 ннѡ† ωα па  $\overline{\text{bc}}$  πογρο Οὔοὺ ἀγκηи ἢ сbe  
 πετεнран εисωογ тнроγ ωα тетенравω 15

ⲙⲉ. A. ἡατεп | па  $\overline{\text{bc}}$  πογρο εина ἢτεqтнитоγ нωтен  
 εγкнв. Αq ep οὐὼ ἵξε δωροθεос nem θεὸ-  
 πисθε σε तेп†ζο ἐροκ ὦ πεн $\overline{\text{bc}}$  ἢ αρχων  
 Αριογι ἢ παι ἀγαθον nemан εθρε κтамон  
 ἐ πεκран εολωс σε ἀγκηи ἢ χα тотен ἐβολ 20  
 ἐθεε ναι сахи ἐτεκσω ἢμωογ нан αq ep οὐὼ  
 ἵξε παρχων φη ἢθοq πε μιχαηλ οὐοὺ πε-  
 χαq нωογ σε ἀнок †ηαταμωтен ἐ паран  
 nem φран ἢ та ваки ἰсхе тетеноγωω ἐ сω-

ⲙⲉ. B. तेम Ἰнок पे मिχαηλ पारखων | ἢ ना निफ्नोγι 25  
 nem ना पकाडि Ἰнок पे मिχαηλ पारखेत्रा-  
 †गोयс ἢ त्सом ἢ निफ्नोγι Ἰнок पे मिχαηλ  
 पारखων ἢ निेων ἢ οὔωini Ἰнок पे मिχαηλ



- πιχωρι ειφωρx ñ ñιπολεμος τηρου ñπεμθο  
 ñι πογρο ñνοκ πε μιχανλ πωουωου ñ ñα-  
 ñιφνογι ñεμ ñα πκαρι ñνοκ πε μιχανλ πι-  
 ñιω† φη òτε θ μετωαναζοηq τηрс ñι φ†  
 ωοп ñι ñηтq ñноκ πε μιχανλ πεπιθοροпс 5  
 ñι òμετογρο ñι ñιφноγι ñноκ πε μιχανλ πι-  
 22. A. αρχηαγγελос | φη òт ορι ò ραт q ñι πεμθο ñι  
 ñεñσιx ñι φ† ñноκ πε μιχανλ φη òт ñι ñι  
 ñεñωροп ñι ñιρωμι ñεμ ñι ογταιò ò ñογñ  
 ωα φ† πα ογρο ñноκ πε μιχανλ φη òт μοωι 10  
 ñεμ ñιρωμι ñη òτε τογζεल्पис ñεñ πōс ñноκ  
 πε μιχανλ πιαρχηαγγελос φη òт ер διακωνин  
 ñι †μετρωμι τηрс ñεñ ογсωογтен ογοг ñι-  
 òωтен ζωтен διωемωе òñноγ ñсхен тен-  
 меткоγси ωα †ñαγ Ογοг †xω ñι τοт òβολ 15  
 22. B. αν ει ер διακωνин | ñιμωтен ωα тафег òñноγ  
 ò πxс πα ογρο φη òτοι ñι ат κñη ñι φρη†  
 òт аρεтенωемωит ñноκ ζω ñεμ πα òс ñεñ  
 ογμεòñиω† ñι xом ñη †ñα ер πωбω ñι ñεтен-  
 ωοροп ογοг †ñαxω ñсωι ñι ñεтен таио 20  
 ñεμ ñεтен метñант ñη òñ аρεтенñиτογ ñι  
 φ† òхен πα ρан ñη ñαιòρι ò ραт ñсαq ан  
 ñεñ тетенñи† ειсωтен ò φη ò тетенxω  
 ñιμос ñι ñεтен òρñογ еòве тетен cγññòια  
 22. A. ñεñ πιαωροп ñεμ πωαι ñη ñαι ογñογ | ñιμω- 25  
 тен ñεñ πìñαγ òт аρεтенρìμι òρεтен †го  
 òροι òρεтен xω ñιμос xе τωбг ñι φ† еòре  
 qογοòβен òβολñен παι κοсмос ñιπαте тгел-

πικ ἢ τε τεκμετνηὰντ χωσι ἐβολζαρον μη ἢ  
 πιναγ ἐρωτεν βεν πιναγ ἐτ ἀρετενῖνι ἢ  
 μετενζωος ἐβολ ἐρετεν βι σμογ ἢ βητογ  
 ἃ τετενθητογ ἐβολ ἐχεν ταθγσιὰ †χωμμοσ  
 νωτεν σε αἰξεμτ βεν ναι τηρογ †χη νενωτεν 5  
 ἢ †ιρι ἢ πωβω αν ἢ ζλι βεν νη ἐναρετεν  
 τητογ ἰσχεν τετεν μετκογσι ωα †νογ

ⲙⲏ. β. | Ἀλλὰ †ογωνζ ἡμωογ τηρογ ἐ χωτεν βατεν  
 †† φη ἡθογ πε πα ογρο τα φμῖνι ἀγκην ἐ  
 βι ἢ μετεν ταιὸ ἢ φρη† ἢ ἀβελ νεν νωε 10  
 νεν ἀβρααμ σε ἃ τετεν τητογ βεν ογσωογ-  
 τεν Ωογνῖατεν ὀηνογ ογος παλγαθον νωω-  
 πι νωτεν ἢ φρη† ἢ πετεν ραν πα ρη† οη  
 πε πετεν κε σμογ Σε термениὰ ἢ ζωροθεος  
 πε †θγσιὰ ἢ ††ογος термениὰ ἢ θεὸς πῖςθε σε 15  
 ὁ μετνηζ† ἐ †† ἃ νок πε πιαρχηαγγελος μη-

ⲙⲏ. α. χαηλ φη ἐτ χη | βατεν νενσις ἢ †† ἃ τετεν  
 χατ νωτεν ἢ ρεγ τωβζ βατεν †† ἐ χωτεν  
 ἃ νок πε μιχαηλ φη ἐτ βι ἢ μετεν †ζο νεν  
 μετεν προσεγχι νεν μετεν ὀγσιὰ νεν μετεν 20  
 μετνηὰντ ειὼλι ἡμωογ ἐ πωωι ἢ †† Πα  
 ρη† ζωγ κορνηλιος ἃ νок πε ἐτ αἰζωλ ωα  
 ρογ αἰταμογ ἐ φμωῖτ ἢ τε πωνῃ ζιτεν πωμς  
 ἐταγβιτq ἢ τοτq ἢ πετροс πινιω† ἢ ἀποστολος  
 Ἰπ ер еρζο† σε †ογνογ саβολ ἡμωτεν αν 25

ⲙⲏ. β. αικην ἢ βωντ ἡμωτεν | ἐ πα ⲁϥ βεν παxin-  
 βωντ ἐρωτεν εῶβε τετεν ἀγαπη ἐτ οἱ ἢ  
 νιω† ἐ βογν ἐροι σε ογεί ссβноγт се βωνт

- È Φ† ΟΥΟΖ ΕΓΕΒΩΝΤ ΕΡΩΤΕΝ †ΝΟΥ ΔΕ Ω ΔΩ-  
 ΡΟΘΕΟΣ ΝΕΜ ΘΕΔΠΙCΘΕ ΒΙ ΝΩΤΕΝ Ì ΟΥCΘΜ ΟΥΟΖ  
 ΒΙ ΝΑΙ ΝΩΤΕΝ ÈΒΟΛΒΕΝ ΝΑ ΧΙC ΧΕ ΔΙΚΗΝ Ì  
 ΧΟC ΝΩΤΕΝ ΧΕ ΦΑΙ ΠΕ ΠΙCΦΟ ΟΥΟΖ ΠΑΛΛΟΘ-  
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 Ὡ. Α. ΘΗΝΟΥ Ì ΨΑ ΠΕΜΟΤ Ì ΤΟΤΕ Ì Φ† Ì ΤΨΕΒΙΩ |  
 Ì ΝΕΤΕΝ ΔΩΡΟΝ ΝΕΜ ΝΕΤΕΝ ΜΕΤΝΑΗΤ ΝΑΙ ΔΕ  
 ÈΤΑΨΟΤΟΥ ΝΩΟΥ ΔΕ† ΝΩΟΥ Ì ΠΙΝΟΥΒ ΝΕΜ  
 †ΖΙΡΗΝΗ ΔΕΖΩΛ È ΠΩΩΙ È ΤΦΕ ΝΕΜ ΝΙΑΓΓΕΛΟC 10  
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 ΟΥΖΟ† ΨΑΤ ΕΓΖΩΛ È ΠΩΩΙ È ΤΦΕ ΒΕΝ ΟΥΖΙ-  
 ΡΗΝΗ ÌΤΕ Φ† ΛΜΗΝ. ΔΩΡΟΘΕΟC ΔΕ ΝΕΜ ΘΕΔ-  
 ΠΙCΘΕ ΤΕΨΕΖΙΜΙ ΑΥΪΡΙ Ì ΦΡΗ† ÈΤΑΨΟΝΖΕΝ  
 ΝΩΟΥ ÌΧΕ ΠΙΑΡΧΗΑΓΓΕΛΟC ÈΘ ΟΥΑΒ ΜΗΧΑΗΛ 15  
 ΟΥΟΖ ΔΥCΩΚ Ì ΠΨΑΙ ÈΒΟΛΒΕΝ ΟΥΡΑΨΙ ΕΥ-  
 Ὡ. Β. ΟΥΩΜ ΟΥΟΖ ΕΥ† ΩΟΥ Ì Φ† | ΟΥΟΖ ÌΠ ΟΥΨ-  
 ΝΑΥ ΒΕΝ ΠΟΥΖΩΒ ΝΕΜ ΝΟΥΜΕΤΝΑΗΤ ÈΤΟΥΪΡΙ  
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 CΩΤΕΝ ÈΡΩΟΥ †ΝΟΥ ΜΗ ΔΕΡΑΨΤΕΝ ÌΧΕ ΠΑΙ  
 ΨΙΝΙ ΦΑΙ ΨΑΤ ΕΓΘΩΤ ÌΧΕ ΠΕΤΕΝ ΞΗΤ †ΝΟΥ  
 ΔΕ ÌΠ ΕΡ ΘΝΑΥΖ ÌΜΩΤΕΝ ΑΝ ΠΕ ΒΕΝ ΠΙCΙΝÌΝΙ  
 È ΞΟΥΝ Ì Φ† ÈΧΕΝ ΦΡΑΝ Ì ΜΗΧΑΗΛ ΜΗ Ì 25  
 ΠΕΤΕΝ ΤΑCΡΟC ΧΕ ΝΗ È ΤΕΤΕΝ † ÌΜΩΟΥ Ì

¹ On the margin the variants ΟΥΟΖ ΠΑΛΛΟΘΡΙΤΟΝ  
 are written. ΟΥΟΖ ΠΑΛΛΟΘΡΙΤΕΝ

50. a. φ† | ἡ παρχναγγελος μιχανλ ἡθορ ἐθ  
 ογωνε ἡμωογ ἐβολ ἡ φ† πογρο ἐσωτεν  
 ογορ ἡωτεν ζωτεν νη ἐ τετεν †ἡμωογ ἡ  
 φραν ἡ φ† ἡ μιχανλ ἡθορ ἐθ νλ† ἡ περ-  
 σφο ἡωτεν νημαρ ἐρκηβ ἡ φρη† ἡ ναι ρωμι 5  
 ἐθ ογав Ὡ να μενρα† λ τετεν σωτεν ἐ  
 †μεθνιω† ἡ δωρελ ἡτε φ† ἐτασταζε ναι  
 ρωμι ἐθ ογав δωροθεος νημ θεδπсθε τε-  
 сгim xe ἐταγсογτων πογωω νημ φ† λ φ†  
 сογτων τεqàraπh ἐ βογν ἐρωογ Ογορ αq- 10

50. b. ογωρп νωογ | ἡ παρχναγγελος μιχανλ  
 αqαmιδ νωογ ἡ ογνιω† ἡ μεтрамаδ ἡμонт-  
 ес αγρηсс νημ πτωтер ἡ θεμογρο ἡ νιφноγi  
 Ἀνον δε ζων ὦ νηνμενρα† ἡ снноγ зппе  
 аnкнh ἡ ἐμi ταφmи xe ζωв нивен ἐ τετεν- 15  
 нaтнитоγ hен φραν ἡ παρχναγγελος μι-  
 ханл τετεν наδitq ἐρκηв hен пикосмос  
 ἡпан τετεν φορ ἐ νιφноγi †ноγ де ὦ νη ἐθ  
 мез ἡ ἀρεтh ἡп ep θηαγз ἡμωτεν ἐρετεν  
 † ἡ πωi ἡ τετεν сом ἐρετεнсωογн xe мh 20

50. a. ἐ τετεν †ἡμωογ | ἐρετεн † ἡ παρχναγγе-  
 лос μιχανλ ἡθορ ἐρεωemωe θηноγ ἡ hнтоγ  
 hен ογpαωi ιτε κογсi ιτε ογmнω ἡθορ еpe-  
 ωп ἐpoγ ἡτωτεν ἡτετεнпpогepесic Xe  
 ογei φ† κω† ἡ тотен аh ἡ са πωи ἡ тен- 25  
 сом плнн ογпpогepесic ἐ nанe c ἐт epнaκω†  
 ἡсωс ἡ тотен ie σωтен аноκ †натамоκ  
 hен пичноγ ἐ наpe псωтнp нeмaн зicен

- ΠΚΑΖΙ Ἀ ΝΙΡΩΜΙ ΧΕΜΟΥ ΧΕ ΕΥΙΝΙ ἢ ΝΟΥΧΡΗΜΑ  
 ̅̅̅. β. ΕΥΓΙΟΥΓΙ ἢ ΜΩΟΥ ἔ ΠΙΚΑΖΩΦΥΛΑΓΙΩΝ | ΟΥΟΖ  
 ἢ ΠΕ Φ† ΘΜΑΙΩΟΥ ἔ ΜΑΩΩ ΟΥΟΖ ἔ ΤΑΣΚΩ†  
 ἢ ΧΕ † ΧΗΡΑ ἢ ΣΖΙΜΙ ΉΕΝ ΠΕΣΗ ΑΣΖΙΜΙ ἢ  
 ΛΕΠΤΟΝ ̅̅ ΖΟΛΩΣ ΑΣΙΝΙ ἢ ΜΩΟΥ ΉΕΝ ΟΥΣΩΟΥ- 5  
 ΤΕΝ ΑΣΖΙΤΟΥ ἔ ΉΟΥΝ ἔ ΠΙΚΑΖΟΦΥΛΑΓΙΩΝ  
 ΑΓ† ΝΑΣ ἢ ΧΕ Φ† ἢ ΠΙΜΑΚΑΡΙΣΜΟΣ ΟΥΟΖ ΑΓ-  
 ΤΑΙΟΣ ΕΓΣΩ ἢ ΜΟΣ ΧΕ ΖΩΒ ΝΙΒΕΝ ΕΤ ΕΝΤΑΣ  
 ΑΣΤΗΙϞ ΠΕΣ ΩΝΉ ΤΗΡϞ Ν̅̅ΟΟΚ ΖΩΚ ὦ ΠΙΜΕΝΡΙΤ  
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 ̅̅̅. α. ϞΝΑ† ΝΑΚ ἢ ΖΑΝΜΗΩ ἢ ΑΓΑΘΟΝ ΟΥΟΖ | ϞΝΑ  
 ΕΡ ΔΙΑΚΩΝΙΝ ἢ ΜΟΚ ἢ ΉΗΤΟΥ ΟΥΟΖ ἔ ΩΩΠ  
 ΑΚΩΑΝ† ἢ ΟΥΔΩΡΟΝ ἢ ΘΟΚ ἔ ΧΕΝ ΦΡΑΝ ἢ ΠΑΡ-  
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 ἢ ΟΥΜΕΤΝΑΗΤ ἔ ΧΕΝ ΦΡΑΝ ἢ Φ† ἢ ΜΗΧΑΗΛ  
 Φ† ΔΕ ΕϞΕ ΕΡ ΒΟΗΘΙΝ ἔ ΡΟΚ ΉΕΝ ΤΕϞΜΕΤΩΑΝΑ-  
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 ἔ ΩΩΠ ἢ ΘΟΚ ΑΚΩΑΝΩΩΠ ἢ ΟΥΩΕΜΜΟ ἔ ΡΟΚ 20  
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 ̅̅̅. β. ἔ ΉΟΥΝ ἔ ΜΕΝΑΥΛΗΟΥ ἢ † ΖΙΡΗΗΗ | ΑΚΩΑΝΤΣΟ  
 ἢ ΟΥΑΙ ΕϞΖΟΚΕΡ ἔ ΧΕΝ ΦΡΑΝ ἢ Φ† ἢ ΜΗΧΑΗΛ  
 Φ† ΝΑΤΣΟΚ ἔ ΒΟΛΉΕΝ ΜΕΝΑΓΑΘΟΝ ἢ ΤΕϞΜΕΤΟΥ-  
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 ἢ ΟΥΣΤΟΛΗ ἢ ΟΥΩΟΥ ΉΕΝ ΝΙΦΗΟΥΓΙ ΟΥΟΖ ΑΚ-  
 ΩΑΝ† ἢ ΟΥΑΦΟΤ ἢ ΗΡΠ ἢ ΟΥΑΙ ἔ ΧΕΝ ΦΡΑΝ



ἢ φτ ἢ μῆχανῇ φτ νατ νακ ἐβολῆεν πῆρπ  
 ἢ τῶω ἢ ἀλοῶι ἢ μῆι ἐτ κενῆνοῦτ ἔωωπ  
 ἢ μοντεκ ἡρπ † ἢ οὐὰφοτ ἢ μωγ ρωσ  
 ρολωσ ἢ φρητ ἢ πσασι ἢ πῶς ἔβεν πεγᾶρ-

ῶδ. α. γελιον | ρσω ἢμος σε φη ἐθ νατσε θηνοῦ 5  
 ἢ οὐὰφοτ ἢ μωοῦ ροx ἔβεν πα ραν σε ἢθωτεν  
 να πᾶς ἢνε ρτακὸ ἢσε περβεχε φτ ἐρετσοκ  
 ἐβολῆεν τμοῦμι ἢ μωοῦ ἢτε πωνῆ φη ἐθ  
 ἢνοῦ ἐβολῆεν πῆρονος ἐθ οὔαβ Δκωανσεμ-  
 πωῖνι ἢ οὔαι ρχη ἔβεν οὔωωνι ἔσεν φραν 10  
 ἢ φτ ἢ μῆχανῇ φτ ναοῦωρπ νακ ἢ  
 περᾶργελος εῶρερσεμ πεκωῖνι ρωκ ἔβεν  
 πεκνῶτ ἢ ωωνι ἐτε πῆροοῦ ἢ πεκμοῦ πε

ῶδ. β. Δκωανρῶλ ῶα νη ἐτ χη ἔβεν πῶτεκο |  
 ἢτεκτ νομτ νωοῦ ἔβεν πῶαι ἢ πᾶρχηαρρε- 15  
 λος μῆχανῇ φτ ναοῦωρπ νακ ἢ μῆχανῇ  
 εῶρερναρμεκ ἐβολῆεν πῶτεκο ἢ ἀμεντ  
 οὔορ ερε φτ ναxος νακ σε ἀνοκ λῑσεμτ  
 ἔβεν πῶτεκο οὔορ ἀκὶ ῶαροι Δκωανκωτ ἢ  
 οὔεκκλησιὰ ἔσεν φραν ἢ φτ ἢ μῆχανῇ φτ 20  
 να ερ ρμοτ νακ ἢ οὔνι ἢ ατ μοῦνκ ἢ xix  
 ἔβεν τφε Οὔορ ἀκωανναγ ἐ οὔαι εροι ἢ ατ  
 xom εῶβε οὔνικαρ ἢ cωma οὔορ ἢτεκτματ

ῶε. α. ἔβεν περφαῆρι φτ ἢ μῆχανῇ | να ερ φαῆρι  
 ἐροκ ἐβολῆεν πῶωνι ἢ ἀμεντ Xε οὔει 25  
 ccbhoγτ ναὶ ρῖνα ἢτοῦναι νωτεν πλῆν  
 ῶοῦνιὰτοῦ ἢ νῖναντ σε ἢθωοῦ πε ἐτοῦ-  
 ναναι νωοῦ Παλιν σε πῖναι ῶοῦωοῦ ἢμορ



- ÈΣΕΝ ΠΙΣΑΠ ΟΥΟΣ ΤΑΓΡΑΠΗ ΖΩΠΣ ÈΒΟΛ ÈΣΕΝ  
 ΟΥΜΗΩ Ì NOBÌ Ò NAMENPAΤ Ì CHHΟΥ CEMΠΩΔ  
 ÌΤΕΝ ΕΡ ΔΓΩΝΙΖΕCΘΕ ΕΘΡΕΝ ÌΡΙ Ì ΟΥΝΑΙ ΗΕΝ  
 ΠΔΩΡΟΗ Ì ΦΤ ΝΕΜ ΟΥΛΑΓΡΑΠΗ ΗΕΝ ΦΡΑΗ Ì  
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 ΝΙΒΕΝ ΟΥΟΣ QΤ Ì ΦΟΥΑΙ ΦΟΥΑΙ ΚΑΤΑ ΝΕQΖ-  
 ΒΗΟΥÌ ΟΥΟΣ ÌΤΕΝΖΙΤΟΤΕΝ ΗΕΝ ΤΑΓΡΑΠΗ Ì CΗΟΥ  
 ΝΙΒΕΝ Ò NAMENPAΤ ΣΕ ΤΗΟΥ ΤΑΓΡΑΠΗ ΟΥ  
 ÈΒΟΛΗΕΝ ΦΤ ΠΕ ΣΕ ΤΑΓΡΑΠΗ ΤΗΟΥΟΥΝΑΙ ΤΕ 10  
 ΣΕ ΟΥΝΑΙ ΑQΑΙQ ΝΕΜ ΠΕΝ ΙΩΤ ΔΔΑΜ ΝΕΜ  
 ΤΕΝΜΑΥ ΕΥΔ ΑQΩΟΠQ ÈΡΟQ ÌΤΟΥΜΕΤΑΝΟΙΔ  
 ΟΥΟΣ ΑQΧΩ ÈΒΟΛ ÌΤΟΥΠΑΡΑΒΑCΙC ΗΕΝ ΝΕΝΤΩΒΖ  
 Ì ΜΗΧΑΗΛ ΝΕΜ ΟΥΛΑΓΡΑΠΗ ΟΥΝ ΑQΑΙC ΝΕΜ  
 ΠΙΘΜΗΙ ΔΒΕΛ ΑQΩΟΠ ÈΡΟQ ÌΤΕQΘΥCΙΔ ΖΙΤΕΝ 15
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 ÈΝΩΧ ΑQΟΥΟΘΒΕQ ÈΩΤΕΜΘΡΕQΝΑΥ È ΦΜΟΥ ΗΕΝ  
 ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ ΟΥΝΑΙ ΟΥΝ ΑQΑΙQ ΝΕΜ  
 ΝΩÈ ΑQΘΑΜΙΔ ΝΑQ Ì ΟΥΚΥΒΩΤΟC ΟΥΟΣ ΑQΝΑΖ-  
 ΜΕQ ΝΕΜ ΠΕQΗΙ ΤΗΡQ ΗΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ 20  
 ΟΥΝΑΙ ΟΥΝ ΑQΑΙQ ΝΕΜΑΒΡΑΑΜ ΠΕΝΙΩΤ Ì ΦΡΗΤ  
 ÌΤΕQΔΙΔΘΗΚΗ ΝΕΜΑQ ΟΥΟΣ ΑQΤ Ì ÌCΑΑΚ ΝΑQ  
 ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ ΟΥΝΑΙ ΟΥΝ ΑQΑΙQ  
 ΝΕΜ ÌCΑΑΚ Ì ΩΟΡΠ Ì ΠΕQΩΩΤ ΟΥΟΣ ΑQΤ Ì
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- Ì ΤΟΤΟΥ Ì ΝΕΨΕΝΗΟΥ Ì ΝΕΜ ΤΡΕΜΝΧΗΜΙ ΖΙΤΕΝ  
 ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ ΟΥΝΑΙ ΟΥΝ ΑΓΑΙΪ Ì ΞΕ  
 ΦΤ ΝΕΜ ΜΩΥCΗC ΠΑΡΧΗΠΡΟΦΗΤΗC ΑΓΜΑΖΪ Ì  
 ΖΜΟΤ ÈΖΟΤΕ ΡΩΜΙ ΜΙΒΕΝ ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì  
 ΜΗΧΑΗΛ ΟΥΝΑΙ ΟΥΝ ΑΓΑΙΪ Ì ΞΕ ΦΤ ΝΕΜ ÌCΟΥ<sup>5</sup>  
 [ΠΩΗΡΙ] Ì ΤΕ ΝΑΥΗ ΑΘΕΡΕ ΦΡΗ ÒΖΙ ÈΡΑΤΪ  
 5. Ì ΖΟΥΟ È ΟΥÈΖΟΥ | ΨΑΤ ΕΪΒΟΛΒΕΛ Ì ΝΕΨΑΧΙ  
 ΤΗΡΟΥ ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ ΟΥΝΑΙ  
 ΟΥΝ ΑΓΑΙΪ Ì ΞΕ ΦΤ ΝΕΜ ΔΑΥΙΔ ΠΟΥΡΟ È  
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 ΜΗΧΑΗΛ ΟΥΝΑΙ ΟΥΝ ΑΓΑΙΪ Ì ΞΕ ΦΤ ΝΕΜ CΟΛΟ-  
 ΜΩΝ ΑΪΖΟΝΖΕΝ ΝΑΪ ΕΘΡΕΪΚΩΤ Ì ΟΥΗ Ì  
 ΠΒC ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ ΟΥΝΑΙ ΟΥΝ  
 ΑΓΑΙΪ Ì ΞΕ ΦΤ ΝΕΜ ÌΕΖΕΚΙΑC ΠΟΥΡΟ Ì ΘΜΗ<sup>15</sup>  
 ΟΥΟΖ ΑΪΤ ΝΑΪ Ì ΚΕ ÌΕ ÌΡΟΜΠΙ Ì ΖΜΟΤ ÈΧΕΝ  
 ΝΕΪÈΖΟΥ | ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ ΟΥΝΑΙ  
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 ΤΗΡQ ΜΙ Φ† QΩΟΠ ΉΕΝ ΠΙΝΑΙ ΝΕΜ †ΑΓΑΠΗ  
 ΟΥΟZ ΠΑΡΧΗΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ QΟΙ  
 ΝΑΝ Ν ΡΕQ†ΝΟΜ† ΝΕΜ ΡΕQΕΡ ΠΡΕCΒΕΥΪΝ ΉΑΤΕΝ  
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 ΒΙCΙ ΟΥΟZ †ΑΓΑΠΗ CCOΤΥΩΝ ΠΕΝ ΔC ΔΕ ΟΥΟZ  
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 ΩΩ ΕΒΟΛ ΕQΧΩ ΝΙΜΟC ΧΕ ΝΑΙ ΝΤΟΥΝΑΙ ΝΩΤΕΝ  
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 ΕΡ ΩΑΙ ΝΕΜΑQ ΝΕΜ ΠΔC ΟΥΝ ΉΕΝ ΠΩΑΙ ΕΘ  
 ΜΗΝ ΕΒΟΛ ΩΑ ΕΝΕZ ΉΕΝ ΝΙΦΗΟΥΙ ΟΥΟZ ΝΤΕΝΧΩ  
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 ΜΑΡΕΝ † ΩΟΥ ΜΙ Φ† ΜΙ ΦΟΟΥ ΝΕΜ ΠΙΝΙΩ† Ν  
 ΑΡΧΗΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΉΕΝ ΠΕQΩΑΙ  
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 ΕΥCΑΙΩΟΥ ΕΡΕ ΝΕΝCΙΧ ΜΕΖ Ή ΧΑΛ Ή CΘΟΙ Ή  
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 ΕCΩΝ Ω | ΠΑΡΧΗΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΖΙΝΑ Ή  
 ΤΕΓ ΕΡ ΖΜΟΤ ΝΑΝ Ή ΟΥΖΙΡΗΝΗ Ε ΉΟΥΝ Ε  
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 ΤΕΝΨΩΓΤ ΟΥΟΖ ΉΘΟΚ Κ†ΖΟ Ή Φ† ΠΕΝΟΥΡΟ  
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 ΨΕΝΖΗΤ ΕΤ CΜΑΡΟΥΤ ΉΕΝ ΖΩΒ ΝΙΒΕΝ ΨΑ ΕΝΕΖ  
 ΖΙΝΑ ΉΤΕΓΧΑ ΝΕΝ ΝΟΒΙ ΤΗΡΟΥ ΝΑΝ ΕΒΟΛ ΝΗ  
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 ΙΕ ΉΕΝ ΠΕΝΟΥΨΩ ΙΤΕ ΉΕΝ ΠΕΝΟΥΨΩ ΑΝ. ΟΥΟΖ  
 ΉΤΕΓ† ΝΑΝ Ή ΠΙΜΩΙΤ ΖΙΝΑ ΉΤΕΝΧΩ ΝCΩΝ  
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- ἡτερεταρον ηαη ἔνοι ἡ ατ ὁωλεβ ἡ πεμθο  
 ἡ νεησιχ σε ἡθοοκ πε ετ ριρωογω ἡαρον ὦ  
 πιηιωτ ἡ αρχηαγγελος ἔθ ογав мнханл  
 пархнстратγρογс ἡτε τχομ ἡ νιφноγῖ φη  
 ἔт † ὦογ ἡ ογон нивен ἔт ер ωαι ἡ περραν 5  
 ἔθ ογав ἡен мαι нивен Тафмни ὦ намен-  
 ра† аири тот ἔ ογнιωτ ἡ αρχη са πωωι  
 ἡтаχομ ογοг аикω† ἡса ογнιωτ ἡ πεлагос  
 πλ. β. εφογнογ емаωω ἡ †хемχομ аη | ἔ ер сиηиор  
 ἡмос се ογεί аисос ἡен †архн ἡ πиегкω-10  
 мион се та кγωωтос ογκογси ογοг та  
 ιἔβωωт сѳевиноγт ἡ †ἔми ἡ ннви аη ογοг  
 пиноγн ἡоси емаωω ἔте φογωсѳен ἡ παι  
 егкωмион пе φη ἔ †таιὸ ἡ ἡηтγ м πιηιωτ  
 ἡ αρχηαγγελος ἔθ ογав мнханл Аηοκ δε 15  
 ††го ἐρωтен ὦ насннογ гина ἡтетент-  
 тотен немни гина ἡтаногем ἐβολἡен ὁμη†  
 ἡ παι нιωτ ἡ ηογн ἔте ἡион агρнсγ ἡтаγ  
 πб. α. ογοг нтенἡ ἔ пихро ἡен | ογгирннн се аигитот  
 ἔ сахи немωтен ἡ немὦογ нем нентаιὸ 20  
 еγтomi ογοг еγер ωаγ ἔ φη ἔт ен ер ωαι  
 ηаη ἡ φοογ пархηαγγελος мнханл Пληη  
 ογлас ἡ саpз пе па лас ογοг ογсаpз ἡ  
 ὦqi пе та саpз ογοг ἡ †хемχομ аη ἔ хω  
 ἡ ἡωи ἡ περὦογ ἔ пхωк ἡ ὁметнιωτ ἡ 25  
 теpдaзic Мѳооκ пете φωи нем φ† ὦ мнханл  
 φpаωи ἡ па гнт ὦ пархηαγγελος ἔθ ογав  
 псолсеа ἡ па лас мнханл псахи ἡ ρωи



πβ. β. πσωγυτεν ἢ πα ρητ | ψα φ† Λω ἢ ταπρο  
 ἱε αω ἢ λας ἱε αω ἢ ῃητ ερμεζ ἢ ἀρετη  
 ἐ ογονωσომ ἰμοφ ἐ σω ἢ πωι ἢ πεκλζιωμα  
 ἱε ρηαφοζ ἐ πωι ἢ τεκμετνιω† nem πιωου  
 ἐτ ἂ φ† σελσολκ ἢ ῃητκ Μαι τηρογ ἐται- 5  
 χοτογ ὦ παρχων ἢ ομετογρο ἢ μηφνογι  
 εγερψαγ ἢ πωου ἢ τεκμετνιω† αλλα χω  
 νηι ἐβολ ὦ πα ὅς μηχανη σε ἀνοκ ογρεφερ-  
 νοβι ογοζ †χωσεβ ἐμαωω ῃεν ηαζβηογι Ἀνοκ  
 ††ζὸ ἐροκ ὦ μηχανη πιρεφ†τοτφ ωωπ ἐροκ 10

πγ. α. ἢ ταθγσιᾶ | ἐτοι ἢ κογσι θαι ετ ασравω ρηα  
 ἡτατηс nak ῃεν πεκωαι ἐθ ογав ἡп ер  
 снаγζ ἰμοκ an ἐ σωтем ἐ πεκβωκ εῶβε σε  
 ρχωσεβ ἡσε παδωρον Αλλα ωωп ἐροκ ἢ та  
 споган ἢ φρη† ἡθα †теви сноу† се ογει 15  
 †ἐmi σε ἡθoк ογнант ἢ ρεφωензηт εῶβε φαι  
 αικω† ἢ сωк εῶβε се ἡмон ти ἢ ке ρεфер-  
 пресвеγῖн ῃатен φ† ἐβηλ ἐροκ ὦ παρχη-  
 аггелос μηχανη Ακωανερ πῆθ nane ρ nemni

πδ. β. ἡτεκ ωωп ἐροκ ἢ πα κογσι ἢ ταιὸ | кан 20  
 иссе ρχωσεβ Ἀνοκ δε †ηα ер нγмфин менен-  
 са ηαι εθριῖni nak ἢ ογταιὸ ἐβολῃен ρωι  
 ἢ ρεφερνοβι nem πα λας ἐτ σωσεβ nem πα  
 ρηт ἢ сноγ нивен ἢ ηιῆζοογ τηρογ ἡτε πα  
 ωηῃ ἡта πισтеγῖн ῃен φαι тафmнι се айан- 25  
 ер пωвω ἢ πεκραн ἡтаωтем ер περμεγῖ ἢ  
 сноγ нивен ῃен πα ρηт ὦ παρχηαггелос ἢ  
 ηιῆζοογ τηρογ ἡτε πα ωηῃ ειεωωпι ἢ ат



- ΟΥΤΑΖ ΟΥΟΖ Ì ΑΤ ΒΕΧΗ Ì ΠΕΜΘΟ Ì Φ† ΧΕ  
 πδ. α. περφμεγì | Ì πεκραν èθ ογав ω̄ παρχη-  
 αγγελος èθ ογав миханл̄ πινιω† Ì αρχηαγγε-  
 λος èθ ογав φη èτ οι Ì σω† нηì βεν πα  
 χινζει nem πα χιντωντ̄ ω̄ παρχηαγγελος èθ 5  
 ογав φη èτε πρεнос τηρç Ì αδαμ αχσιμì  
 Ì ογπαρρησιà βατεν φ† èθβηтκ̄ ω̄ παρχη-  
 αγγελος миханл̄ Мѳок̄ п̄ еθ̄ нноӯ è βογн̄ ек̄ιρι  
 Ì пен̄меγì Ì πεмѳо Ì φ† çина̄ Ì τεqωενçηт̄  
 βарон̄ еqεωωπì nan̄ ογн̄ Ì φοογ̄ βεν πεκ- 10  
 πδ. β. νιω† Ì ω̄αῑ еѳрек̄ ер̄ пресвеγ̄им̄ | βарон̄ βατεν  
 пѳс̄ †ноӯ çина̄ Ì тенωωп̄ ероç Ì тенспоӯан̄  
 èτεñ̄ирӣ Ì мѳс̄ наκ̄ βεν πεκ̄ ер̄ φμεγì èθ ογав  
 ω̄ πινιω† Ì çαιρωογ̄ω̄ βарон̄ миханл̄ еѳрен̄бӣ  
 Ì πим̄ωит̄ τηрен̄ È̄ п̄χ̄ин̄тен̄м̄ω̄ω̄ βεν̄ πετεçне̄ 15  
 φ† Ì чоӯ н̄ивен̄ Ì πεмѳо Ì меçσιç̄ ογοç  
 Ì τεçнаçμεν̄ èβολβεν̄ н̄ῑ φαω̄ τηροӯ Ì τε φη̄  
 èτ †̄ ογβ̄н̄н̄ π̄ιçαçì Ì τε̄ меѳ̄м̄н̄ӣ н̄ивен̄ π̄ιçа-  
 меѳ̄ноӯç̄ Ì çа̄ Ì п̄ èт̄ çωοӯ Ογοç Ì τε φ†  
 таçон̄ èρατεν̄ наç̄ Ì ογ̄μετοӯро̄ nem̄ ογ̄ме- 20  
 πѳ. λ. τογн̄β | nem̄ ογ̄генос̄ еq̄ ογав̄ nem̄ ογ̄лаос̄  
 еq̄ω̄н̄β̄ çιτεν̄ н̄ιτωβç̄ èт̄ еç̄ирӣ Ì м̄ωω̄ӯ βарон̄  
 Ì х̄е̄ тен̄ ѳс̄̄ τηрен̄ †реçх̄φε̄ φ†̄ п̄ιлогос̄  
 Αληѳ̄ωс̄ †̄а̄г̄ιà̄ ма̄ριам̄̄ єн̄ èт̄ οῑ Ì παρ̄θενос̄  
 Ì чоӯ н̄ивен̄ nem̄ nen̄прес̄виà̄ Ì φη̄ è̄ тен̄ 25  
 ер̄ ω̄αῑ наç̄ Ì φοογ̄ πινιω† Ì αρχηαγγελος̄  
 èθ ογав̄ м̄иханл̄̄ φη̄ èт̄ τωβç̄ Ì пѳс̄̄ èçωн̄ Ì  
 чоӯ н̄ивен̄ Nem̄ nen̄τωβç̄ Ì п̄χωρ̄ос̄ τηρç̄

ἡΤΕΝ ΕΡ ΨΦΗΡ ἢ ΛΤ ΣΩΜΑΤΟΣ ΝΕΜ ΝΕΝΤΩΒΖ  
 ἢ ΦΗ ἔΤΕ ἡΜΟΝ ΟΥΛΙ ΤΩΗΓ ΉΕΝ ΗΙΗΙΣΙ ἡΤΕ  
 πῆ. β. ΗΙΖΙΘΕΜΙ | ἘΝΑΔΓ ἔΖΟΤ ἔΡΟΓ ΠΙΛΓΙΟΣ ἸΩΑΝΝΗΝΣ  
 ΠΙΠΡΟΔΡΟΜΟΣ ἢ ΒΑΠΤΙΣΤΗΣ ΟΥΟΖ ἢ ΜΑΡΤΥΡΟΣ  
 ΕΘ ΟΥΑΒ ΝΕΜ ΝΕΝΤΩΒΖ ἢ ΝΙΠΑΤΡΙΑΡΧΗΣ ΝΕΜ 5  
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 ΝΗ ἔΤ ΑΥΟΥΑΖΟΥ ἡΣΑ ΠΙΠΑΤΨΕΛΕΤ ἢ ΜΗ  
 ΠΕΝΘΣ ἡΝΣ ΠΧΣ ΠΕΝ ὦΗΪ ΝΕΜ ΠΙΡ ἢ ἌΛΟΥ ἢ  
 ἌΓΙΟΣ ΣΕΔΡΑΚ ΜΙΣΑΚ ΑΒΔΕΝΑΓΩ ΝΕΜ ΠΙΛΓΙΟΣ  
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 πῆ. λ. ἔΤ ΟΖΙ ἔΡΑΤΟΥ ΤΗΡΟΥ | ἢ ΠΕΜΘΟ ἢ ΠΙΘΡΟ-  
 ΝΟΣ ἢ ΒΑΣΙΛΙΚΟΝ ἡΤΕ Φ† ΠΙΛΟΓΟΣ ΕΥ†ΖΟ  
 ΕΡΟΓ ἢ ΠΙΞΟΟΥ ΝΕΜ ΠΙΞΩΡΖ ΕΘΡΕΓ ΕΡ ΟΥΝΑΙ  
 ΉΑ ΠΕΓΛΑΟΣ ἡΘΟΓ ΠΕΝ ΘΣ ΟΥΟΖ ΠΕΝΗΟΥ† ἡΝΣ 15  
 ΠΧΣ ΦΛΙ ἔΤΕ ἔΒΟΛΖΙ ΤΟΤΓ ἔΡΕ ὦΟΥ ΗΙΒΕΝ ΝΕΜ  
 ΤΑΙΘ ΗΙΒΕΝ ΝΕΜ ΠΡΟΣΚΥΝΗΣΙΣ ΗΙΒΕΝ ΝΕΜ ΣΙΝΟΥ-  
 ΩΨΤ ΗΙΒΕΝ ΕΡ ΠΡΕΠΙ ἢ ΦΙΩΤ ΝΕΜΑΓ ΝΕΜ  
 ΠΙΠῚ ἔΘ ΟΥΑΒ ἢ ΡΕΓΤΑΝΪΟ ΟΥΟΖ ἢ ΟΜΟΟΥΣΙΟΣ  
 ΝΕΜΑΓ †ΗΟΥ ΝΕΜ ἢ ΣΗΟΥ ΗΙΒΕΝ ΝΕΜ ΨΑ ἔΝΕΖ 20  
 ἡΤΕ ΗΙἔΝΕΖ ΤΗΡΟΥ ΑΜΗΝ.



πζ. β. Ο λογος ἡτε ππατριαρχης ἐθ ογав ογοz  
πιαρχηἐπισκοπος ἡτε αντιοχιὰ αββα σεγνηρος  
ἐ αqταογὸq δε εqογωηz ἐβολ ἡ νιμετῳαν-  
zοηq ἡτε φ† αqcaxi δε οη εῶβε τπαρογciὰ

πῆ. α. ἡ πιαρχηαγγελος ἐθ ογав миханл | нем теq- 5  
метмай ρωми ἡ φρη† ἐταqχοτοу ἡμωоу ἐ  
нихорсc ἡτε πιαδiαβολос E αqταоу ἐ zанкоуxi  
де οη εῶβε †αγiὰ ἡ κυριακη ἐθ ογав εῶβε ze  
λ πῳαι ἡ πιαρχηαγγελος ἐθ ογав миханл ep  
апантан бен †ромпи етеммау ἐ †аγiὰ ἡ io  
кyриàκη Aqcaxi δε οη εῶβε ματῳεос πипра-  
гмаτεуthc нем теqсгimи нем неqῳhpi ἡ  
пирн† етаγhаz† ἐ φ† зитен нi†zo ἡτε  
πιαρχηαγγελος ἐθ ογав миханл ἐтаqтаоуò

πῆ. β. δε ἡ παι διαλογος δε ἡ соу iв | ἡ πiαβοt 15  
λῳp epе пимнῳ тирq ῳоγhт ἐ  
птопос ἡ πιαρχηαγγελος ἐθ  
ογав миханл еγep ῳai  
наq ἡ hнtq бен оγzi-  
рhнн ἡτε φ† 20  
амнн.

†сῳtem ἐ πi ψαλmῳdos ἐθ ογав заγiа eq  
ep cymmeнн nan ἡ пῳоу† еhоуh ἡ παι ῳai  
ἡ φοоу eqῳῳ ἐβολ eqxῳ ἡmос ze παγγελос

- ἢ πῶς ζικωτ ἢ πικωτ ἢ οὔον νιβεν ἔτ ἐρ  
 πῶ. λ. ζοτ ἡ τερχη | οὔοζ ρηαναζμοῦ παι πῶι  
 οὔν ἢ φοοῦ ὦ να μενρατ οἱ ἢ β ἢ πῶι  
 ἢ παρχηαγγελος ἔθ οὔαβ μιχαηλ νεν πῶι  
 ἢ τκυριακη ἔθ οὔαβ ταναστασις ἢ πενσωτηρ 5  
 ἰς ζηππε τῆαῦ ἔ οὔνιωτ ἢ χαμη εςωπ  
 ἢμον ἂν ἢ θνοῦ πῶπτ ἢμον ἔ πτηρῳ ἀλλὰ  
 τετενσεβτωτ τηροῦ ἔωπ ἔρωτεν ἢ πσασι  
 ἢτε τσβω ἢτε ἀνον ἢ ἔτ σασι ἢτε ἢθωτεν νη  
 ἔτ σωτεν Οὔοζ παντως ἢτε πιασι ἔτεμμαῦ 10  
 χωκ ἐβολ ἐχων σε οὔαι μεν αῤερ ρ κε οὔαι  
 πῶ. β. δε | αῤερ ζ κε οὔαι δε αῤερ λ Τετενσωοῦν  
 γαρ σε ροῦνοῦ ἢμον ἀν ἢσε πηρετ βεχε  
 ἢ νηι πεν ῶς ἡς πῶς πῶρηι ἢ φτ ἔτ οηῶ 15  
 ρσω ἢμος γαρ ἔεν περρωῳ ἔθ μεζ ἢ ὦνῶ 15  
 νεν μεθῶνι νιβεν σε πια ἔτε οὔον β ἢε ρ  
 ἐρ σῦναρεσθε ἢμαῦ ἔεν παρὰν τῶν ἢμαῦ  
 ἔεν τοῦμντ ῶσον εςωπ νεναν ἢσε πεν-  
 νοῦτ μαρενωπ ἔρον ἢ πσασι ἢ πιπροφν-  
 της οὔοζ πηρερ ψαλιν δαγιά εςω ἢμος 20  
 σε σρωτ οὔοζ ἀρι ἔνι σε ἀνοκ πε φτ ἔτε-  
 ρ. λ. ῶσι ἔχεν μεθῶνος εἰεῶσι | ἔχεν πκαζι τηρῳ  
 Τετενσωοῦν ἡ μενρατ σε πῶι ἢ πεν  
 οὔαι πε φοοῦ ἔτε θαι τε τῶγιά ἢ κυριάκη  
 ἔθ οὔαβ ἔτ σῶε πε ἢτενζωο οὔοζ ἢτεν- 25  
 σμοῦ οὔοζ ἢτεντ ὠοῦ ἢ πῶς ἢ ῶορπ σε  
 ἔρε ὠοῦ νιβεν ἐρ πρεπῖ ἡαῤ ἢ σνοῦ νιβεν  
 ῶα ἔνεζ ἢτε νιῆνεζ τηροῦ ἀμην Μενενσωο

- ΜΑΡΕΝΤΑΣΘΟΝ ἸΤΕΝCΑCΙ Ἐ ΠΤΑΙὸ Ἰ ΜΙΧΑΗΛ  
 ΠΙΝΙΩ† Ἰ ΑΡΧΗΑΓΓΕΛΟC ἘΘ ΟΥΑΒ CΩΤΕΜ ΓΑΡ  
 ἘΡΟQ ἪΕΝ ΠΙΕΥΑΓΓΕΛΙΟΝ ἘΘ ΟΥΑΒ ΚΑΤΑ ΜΑΤΘΕΙ  
 4. B. XE ΠΙΑΡΧΗΑΓΓΕΛΟC ἸΤΕ ΠῶC ΠΕCΑQ Ἰ ΝΙΖΙὸΜΙ |  
 XE ἸΠ ΕΡ ΕΡ ΖΟ† ἸΘΩΤΕΝ †ΕΜΙ ΓΑΡ ἈΝΟΚ XE 5  
 ΑΡΕΤΕΝΚΩ† ἸCΑ ΝΙΜ ΙΗC ΦΗ ἘΤΑΥ ΕΡ CΤΑΥΡΩ-  
 ΝΙΝ ἸΜΙΟQ QXΗ Ἰ ΠΑΙ ΜΑ ΑΝ ΑΛΛΑ ΑQΤΩΗQ  
 ΚΑΤΑ ΦΡΗ† ἘΤΑQXΟC Ἰ ΝΕQΜΑΘΗΤΗC ΠΕQΙΜΙ  
 ΠΕCΑQ ΕQὸΜΙ Ἰ ΟΥCΕΤΕΒΡΗC ΟΥΟZ ΤΕQΖΕΒCΩ  
 ΕCΟQΟΒΩ Ἰ ΦΡΗ† Ἰ ΟΥΧΙΩΝ ἘΤΕ ΦΑΙ ΠΕ ΠΙΑΡ- 10  
 ΧΗΑΓΓΕΛΟC ἘΘ ΟΥΑΒ ΜΙΧΑΗΛ ΠΙΑΡΧΗCΤΡΑΤΗQΟC  
 ἸΤΕ ΤΧΟΜ Ἰ ΝΙΦΗΟΥ† †ΤΕΝ ΕΡ ΨΑΙ ΟΥΝ Ἰ ΦΟΟΥ  
 ὦ ΝΑ ΜΕΝΡΑ† XE QἪΕΝ ΤΕΝΜΗ† †ΝΟΥ Ἰ XE  
 4. A. ΠῶC ΝΕΜ ΠΧΩΡΟC ΤΗΡQ ἸΤΕ ΗΑΓΓΕΛΟC | ΕQ ΕΡ  
 ΨΑΙ ΝΕΜΑΝ ἪΕΝ ΠΨΑΙ Ἰ ΠΙΑΡΧΗΑΓΓΕΛΟC ἘΘ 15  
 ΟΥΑΒ ΜΙΧΑΗΛ ΜΙΧΑΗΛ ΓΑΡ Π ΕΤ †ΖΟ Ἐ ΠῶC  
 ἪΑ ΠΓΕΝΟC Ἰ ΜΙΡΩΜΙ Ἰ ΝΑΥ ΝΙΒΕΝ ΠῶC ΖΩQ  
 Π ἘΤ ΧΩ ΝΩΟΥ ἘΒΟΛ Ἰ ΝΟΥΝΟΒΙ ΝΙΜ ΓΑΡ ἪΕΝ  
 ΝΗ ἘΘ ΟΥΑΒ ΤΗΡΟΥ ἘΤΕ ἸΠΕ ΠΙΑΡΧΗΑΓΓΕΛΟC  
 ΨΩΠΙ ΝΕΜΑQ ἸΤΕQΝΑΖΜΟΥ ΕΒΟΛἪΕΝ ἸΟΥΘ- 20  
 ΛΥΨΙC ΤΗΡΟΥ ΝΙΜ ΟΗ ἪΕΝ ΝΙΜΑΡΤΥΡΟC ΤΗΡΟΥ  
 ἘΤΕ ἸΠΕ ΠΙΑΡΧΗΑΓΓΕΛΟC ΜΙΧΑΗΛ †ΧΟΜ ΝΑQ  
 ΖΙΤΕΝ ΠΙΟΥΑΖCΑΖΝΙ ἸΤΕ ΠῶC ΨΑΝ ΤΕQḂΙ Ἰ  
 4. B. ΠΙΧΛΟΜ ΙCΧΕ ΤΕΤΕΝ ΟΥΩΨ ἘΜΙ | ὦ ΝΑΜΕΝΡΑ†  
 XE ΠΙΑΡΧΗΑΓΓΕΛΟC ΜΙΧΑΗΛ ΨΟΠ ΝΕΜ ΡΩΜΙ 25  
 ΝΙΒΕΝ ΕΘΝΑ† Ἰ ΠΟΥΟΙ Ἐ Φ† ἪΕΝ ΠΟΥΖΗΤ ΤΗΡQ  
 ΟΥΟZ QΤΩΒZ Ἰ ΠῶC ἪΑΡΩΟΥ ΕΘΡΕQΨΩΠΙ ΝΩΟΥ  
 Ἰ ΒΟΗΘΟC CΩΤΕΜ ἸΤΑΜΩΤΕΝ Ἐ ΤΑΙ ΝΙΩ† Ἰ



- ψφηρι ἐτασῶπι ζιτεν τχом ἢ φ† nem πι-  
 αρχηαγγελος ἐθ ογав михаηλ ἐβολζιτεν πεq-  
 †ζο nαι ἐταγταμον ἐρωογ ζιτεν занρωми  
 ἢ ψογναζ† ἐρωογ Ne ογον ογρωми δε ἢ  
 прагмаτεύτης ἐ πεqpan ἢ ψорп кетсων 5  
 q̄b. a. ἐ ογρεμ†χωpa πε ἢτε | †εντικη ογοs ne  
 ογpamaò ἐμαῶ πε ἐ ογον ἢταq ἢμαγ ἢ  
 ογνιῶ† ἢ πραγματιὰ ογοs нагсωογн ἢ φ†  
 an πε Αλλα ne ογζελληνος πε eqῶμεῶι ἢ  
 пирн φαι δε ογн eqῶоп βεν τεqμετεθнос 10  
 ογοs наpe φ† ογῶῶ ἐ τογχοq πε Acῶπι  
 δε ἢ ογсоп aгтало ἢτεqπραγματιὰ ἐ ογχοι  
 aгзωλ ἐ ογποлиц βεν тχωpa ἢ φιλιппоис  
 ἐ песpan πε καλωниὰ θαι τε наγῶμεῶι ἢ  
 φ† ἢ ზიტс τονῶ πε Eтагзωλ δε ἐβογн 15  
 q̄b. b. ἐpос | ἢ coγ αἱ(sic) ἢ πλaβοt aῶop eqῶоп  
 δε βεν †ποлиц eq† ἢτεqπραγματιὰ aгфос  
 ἢ coγ ια ἢ παι λaβοt ἢ ογωt aῶop M φнаγ  
 δε ἢ мepи ἢ πiεζooγ eтeмmaγ aгcини ἢ πi-  
 топос ἢτε пiαρχηαγγελος михаηλ aгнаγ 20  
 ἐpoγ eγcтeφaнoγ ἢmoγ βεν занφaнoc nem  
 занβнλλон aг ep ψφηρι ἐμαῶ ογοs aгзeмci  
 βεν пiмa eтeмmaγ кaтa oγoικoнoμiὰ ἢτε  
 φ† ἐ наγ ἐ пxωк ἢ пiзoв Eтa poγzi δε  
 ῶopi aгнаγ ἐ пiмнῶ тнpγ ἐтаγῶωoγ† ἐ 25  
 q̄i. a. пiмa eтeмmaγ aγiри ἢ пiλγxникон | eγxω  
 ἢ занзγμiнoc eγzολx Πiρωми δε aг ep ψφηρι  
 ογοs ζιτεн пiзoγo ἢτε †ψφηρι aгeнкoт зipen

φρο ἢ πιτοπος ἔστιν πῆχων ἅντις ἀνικληρικὸς  
 νενι νιφιλονομος ὁμοῦ ἐγὶν ἢ πιορθινον  
 Πιρῶμι δὲ ἀφ' ἐρ ὡφῆρι ἐμαῶν ἔστιν νη ἐτ  
 ἐρσῶτεν ἐρῶν ἔτ' ἀ τοογὶ δὲ ὡπι ἀ πι-  
 ρῶμι ἐτεμμάγ' ἢ περσογοι ἐρῶμι ἔν 5  
 χρηστιανὸς ἐγῶπι ἔστιν ἡπολις ἐτεμμάγ' ἀφ-  
 ἡζο ἐρῶν ἐρσῶ ἡμος Δὲ ἡα σῆνογ' οὐ πε  
 φῆ. β. τ' ὡπι | ἡ οὐ πε πιῶν ἔτ' ὡπι ἔστιν ται  
 πολις ἢ φοογ' Περσε πιρῶμι ἡαφ' ἔν ἢ φοογ'  
 σογ' ἡβ' ἢ λῶρ πε ἢ ἐρ ὡαι ἢ πιαρχῆαγγελος 10  
 ἐθ' οὐαβ' μιχαῖλ ἔν ἡθογ' ἔτ' ἡζο ἢ πῶς ἐρ-  
 ρῆ ἔσων ἐθρε φῶν ἡαν ἐβὼλ ἢ νεν νοβι οὐορ  
 ἡτερτογῶν ἐβὼλζα π' ἐτ' ζῶογ' νῖβεν Πι-  
 πραγματεγῆς περσῶ ἡοογ' ἔν ἀφῶν φῆ  
 ἐτεμμάγ' ἡτασῶ νημαφ' ζῶ οὐορ ἡταῖζο 15  
 ἐρογ' ἡτερτογῶν ἐβὼλ ζα π' ἐτ' ζῶογ' νῖβεν  
 Ἀφ' ἐρ οὐὼ περσῶν ἡαφ' ἔν ἡμον ὡσῶν  
 φῆ. α. ἡμοκ' ἐ ἡαφ' ἐρογ' ἡνογ' ὡα τεκῶπι | ἢ  
 τελίος ἀλλὰ ἐῶπι ἡτεκῶπι ἢ χρηστιανὸς  
 ἡτεκῖζο ἐρογ' οὐ μονον πιῶκ' ἡμαγῶτ' 20  
 ἀλλὰ χῆααγ' οἷν ἐ περ ὅς ἡτεκ' ἐρ ὡφῆρι  
 ἐ περσῶν οὐορ φῆααζμεκ' ἐβὼλ ζα π' ἐτ'  
 ζῶογ' νῖβεν Πιπραγματεγῆς δὲ περσῶ ἡοογ'  
 ἔν ἡασῆνογ' ἡῖζο ἐρῶτεν ἡνιτ' νενῶτεν  
 ἡτοογὶ ἡταῶπι ἢ χρηστιανὸς οὐορ ἡῖαῖ 25  
 ἡῶτεν κοτ' νομισμα ἐ φογῶν Ἐπι δὲ ἀ πα  
 ζῆτ' ρικὶ ἡσα πετενῶμεν τῶν ἡιρῶν δὲ  
 φῆ. β. περσῶν ἡαφ' | ἔν χῆαῶπι δὲ ἢ περῆτ'

ὡα ἵτε πενιῶτ ἵ ἐπισκοπὸς ὡλῆλ ἔσῳκ  
 ἵτεq ἐρ ἀγιαζῖν ἵμνοκ ἵτεq† ὡмс наκ ἔεν  
 φραν ἵ φῖωτ nem πωρη nem πιπῆα ἔθ οὔαβ  
 οὔοz ἵτεκῶπι ἵ χρῆστιὰνος Πλῆν ὡοῦ ἵ  
 zῆτ ὡατε πενιῶτ ἵ ἐπισκοπὸς σρωqт ten- 5  
 наοлк ὡαροq ἵτεqαῖκ ἵ πενρη† ἵθooq δε  
 αqῖρι κατa φρη† ἔταγχοc наq αqῶοῦ ἵ ἔητ  
 ἵ πιέzooῦ ἔτεμμαγ Πeqpac† δε αqῖ ὡα  
 ρωοῦ πεχαq ἵωοῦ xε на снhoῦ ἔθ наney  
 qē. a. ὡopt ἐρωten zῖна ἵτε φ† | ἐт apeten xoc 10  
 нωten εῶвηтq † нωten ἵ πεten βexε Πι-  
 ρωми в ἵ πicтoc ἔτεμμαγ αγeηq ὡа πιέpic-  
 κοпoc αγтаmoq ἔ zωв нивeн ἔταγῶπι Πιέ-  
 пископoc δε πεχαq ἵ πирωми ἵ прагматеῦтнc  
 xε ἵθoк oῦ ἐβολῆeн αῶ ἵ xωpa Πexaq наq 15  
 xε λнок oῦ ἐβολῆeн †xωpa ἵτε †eнтикη  
 Πιέпископoc δε πεχαq наq xε à пекzῆт oῆт  
 ἔ ep xpῆcтиὰноc Πexε πιπραгматеῦтнc xε  
 ce пa 1ωт кe γap нн ἐт αῖнаγ ἐρωοῦ nem  
 qē. b. нн ἐт αῖcoῶmoῦ ἔeн тaι πολic αcpanн 20  
 zω εῶpῖωπι ἵ χρῆcтиὰноc Πexε πιέпископoc  
 наq κῶeмῶι ἵ αῶ ἵ noῦ† αq ep oῦῶ xε  
 εῖωeмῶι ἵ πipη Πexε πιέпископoc наq xε  
 apεῶaн πipη zωтп ἵτεqzωλ ἔeн пикаzῖ ἵτε  
 oῦλaнapкη тaзoк екнаxемq ἵθoнн ἵτεq ep 25  
 вoнoῖн ἐpoк Πιπραгматеῦтнc δε πεχαq наq  
 xε пa 1ωт маpе пекнаῖ тaзoῖ ἵτεκ† ὡмс  
 ннῖ ††zо ἐpoк λpῖт ἵ χρῆcтиὰноc ἵ φρη†

- ἢ πῖρωμι τηροῦ ἢ τε ται βακι Πιῆπισκοπος  
 47. α. δε πεχαρ ναρ σε ογον ογςζιμι | ἢ τακ ιε  
 ωηρι ἡθορ δε πεχαρ ναρ σε ογον ἢ τηι ἡμαγ  
 ἢ τα ςζιμι nem ναωηρι ἡεν τα πολισ Πεχε  
 πιῆπισκοπος ναρ σε ἰςχε σε ἰε τεννα† ωογ 5  
 νακ αν †ηογ μηπωc ἡτεωτεμ πογζητ θωτ  
 nemακ ἡχε τεκςζιμι nem νεκωηρι ἡτε ογ-  
 σκανδαλον ωωπι ἡεν τετενμη† nem neten  
 ἔρηογ ἡτεσφωρς ἔροκ ἰε ἡτεc ἔρεκ ep ἀπο-  
 ταζεcθε ἢ πιωemωι nem πιωmc ἔτακβιτq 10  
 Εθε σε †ωορπι ἢ παραβασic ἔταcωωπι ἐβολ-  
 48. β. ζιτεν †ςζιμι αλλα | ἐωωπι ἡτεcθωτ ἢ ζητ  
 nemακ ἰε ἡμωιμι ἡτα ep ἡηογ ἢ χρηcτιὰ-  
 nos Πιπραγματεγτης δε ἔταρcωτεμ ἐ nai  
 αραωι ἐμαωω τοτε αρθῖcμογ ἢ τοτq ἢ πιε- 15  
 πικκοπος ἐ αρῖ ἐβολ αρῖρι ἢ περcοβ† εῃρεq  
 ωε ναρ ἐ τερπολιc Πιδιὰβολοc δε πιμαcτε  
 π εθ nane q nιβεν ἔταρῆμι σε ἀ πῖρωμι †  
 ἢ περζητ ἐ φ† αρχορ ἔροq Αcωωπι δε  
 ἔταρφορ ἐ ἡμη† ἢ φιοι αρτογνος ογχιμων 20  
 ερναωτ ογορ αρῃρε νιζωιμι διcι ἐχεν πιχοι  
 49. α. ςωc δε παρα κε κογςι ἡcεωmc | ἡcεμογ  
 ἡχε ογον nιβεν ἐτ ἡεν πιχοι πῖρωμι δε ἢ  
 πραγματεγτης αρωω ἐβολ ερςω ἡιμοc Χε  
 παῶc ἡηc πῡc ἀρι βοηῖν ἐροι ἡεν ται νιω† 25  
 ἢ αναρκη Ογορ †ηαρ† ζιτεν πινιω† ἢ ωογ  
 ἐτ διναγ ἔροq ἡεν πτοποc ἢ παρχηαρρελοc  
 ἐθ ογав μιχαηλ σε †ηογ nem na πανι τηρq

- ἡΤΕΝΩΩΠΙ ἡ ΧΡΗΣΤΙΑΝΟΣ ΨΑ ΠΙΖΟΥ ἡ ΠΕΝ-  
 ΜΟΥ ΟΥΟΣ ἔΒΕΝ ἴΟΥΝΟΥ ἔΤΕΜΜΑΥ ἅ ΟΥΣΜΗ  
 ΨΩΠΙ ΖΑΡΟΥ ΕΣΧΩ ἡΜΟΣ ΧΕ ἡΠ ΕΡ ΕΡ ΖΟῖ  
 97. β. ἡΜΟΝ ΖΛΙ ἡ Π ΕΤ ΖΩΟΥ ΝΑΨΩΠΙ | ἡΜΟΚ ΑΝ  
 ΖΕΝ ἴΟΥΝΟΥ Α ΝΙΖΩΜΙ ΧΑ ΧΩΟΥ ἔΒΗΡΗ ΑΥΘ- 5  
 ΝΟΝ ἅ ΠΙΧΟΙ ὀΖΙ ἔΡΑΤΩ ΟΥΟΣ ΑΦΜΩΙ ἔΒΕΝ  
 ΟΥΣΩΟΥΤΕΝ ἔΒΕΝ ΠΙΟΥΛΑΖΣΑΖΗ ΔΕ ἡΤΕ Φῖ  
 ΑΦΜΟΝΙ ἔ ΤΕΡΠΟΛΙΣ ἡΠΕ ΖΛΙ ἡ Π ΕΤ ΖΩΟΥ  
 ΨΩΠΙ ἡΜΟΥ ἔΤΑΦΖΩΛ ΔΕ ἔ ΠΕΦΗ ΑΦΡΑΩΙ  
 ἔΒΕΝ ΟΥΝΙΩῖ ἡ ΡΑΩΙ ΟΥΟΣ ΑΦΧΩ ἡ ΠΕΦΡΩΜΙ 10  
 ἡ ἴΨΦΗΡΙ ἔΤΑΣΨΩΠΙ ἡΜΟΥ ἔΒΕΝ ΠΙΧΟΙ ΝΕΜ  
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¹ The Ms. has ΕΠΒΕ.





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ῥγ. α. ἀρχαγγελός | ἐθ οὐαβ μιχαήλ ναῖτ ὡπι  
 ναῖ λoιπoν ναῖ ζεμζεμ ἢ φρητ ἢ οὐμοῖ  
 ἔτ ἂ ζανκοῦσι ἢ ἐροοῦ ὡπι ἂ νιρεφρωῖς  
 ἢτε τβακί ζωλ ἀγῶελ πηι ἢ οὐνιῶτ ἢ ἀρ-  
 χων ἢτε τπολις οὐοζ ἀγῶλι ἢ οὐνιῶτ ἢ 5  
 πρετα ναῖ Πιάρχων δε ἀγταμε πιζηγεμων  
 ἔτ θηῶ ἐ τβακί πιζηγεμον δε ἀγῶνι ἢσα  
 πιζωβ ἢ τοτῖ ἢ φη ἔτ οἱ ἢ διοικιτης ἐ τ-  
 βακί Πι διοικιτης ἀγῶμονι ἢ νιρεφρωῖς ἀγ  
 ἐρ ἀναγκάζει ἢμωοῦ ἐθορῶσιμι ναῖ ἢ νις- 10

ῥγ. β. κεῦος | ἢτε πιάρχων ἔτι ἐγῶθερωρ ἐθε-  
 παι ζωβ ἰς πιδιὰβολος ἀγ ἐρ πμοτ ἢ οὐ-  
 ρωμι ἐρμῶι ἐβολῆεν τπολις τηρς ἐρῶ  
 ἐβολ ἐρῶ ἢμος σε ἄνοκ τσωοῦν σε ἢμ  
 πε ἐταρκῶλπ ἢ νικεῦος ἢτε σῶλων πιάρχων 15  
 Ἄνοκ γαρ ἀιναγ ἐ παι δ ἢ ἄλογ ἢ ὡεμμο  
 ἔταγῖ ἢιναγ ἢ ναι ἐροοῦ ἀγζωλ ἐ βοῦν ἐ  
 πηι ἀγκολπῖ οὐοζ ἢ ἐμι ἔεν οὐμεῶμῖνι σε  
 πογζωβ ρω πε φαι ἰσῆεν ἐγῶπ ἔεν τοῦχω-  
 ρα Πιρῶμι δε ἢτε τβακί ἐταγσωτεμ ἐ ναι 20

ῥδ. α. ἀγταμε | πιζηγεμων οὐοζ ἔεν τούνοῦ ἀγ-  
 σωκ ἢμωοῦ ἢσα πιρῶι ἢτε τοῦλφε κατὰ  
 φογῶζσαζνι ἢ πιζηγεμων ἀγῆνοῦ ἢπερῖθῶ  
 Ἀγσωκ ἢμωοῦ ἔεν οὐμεταῶναι ναιρε τοῦ-  
 μαγ δε μῶι ἢσωοῦ πε ἐςριμι ἐστ νομτ 25  
 ἢωοῦ ἐσῶ ἢμος σε ἢπ ἐρ ἐρ ζοτ ναι ὡηρι  
 οὔονῶσῶμ ἢ φτ ἔτ ἀηναζτ ἐροῖ νειν νει-  
 νιῶτ ἢ ἀρχαγγελός ἐθ οὐαβ μιχαήλ ἐ νο-

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ἐρον εὐβητες ἕεν τοῦνοῦ ἅ τμεθμῆι ναογ-  
ωνῆ ἐβολ Ογορ ἕεν τοῦνοῦ ἅ πιζηγεμῶν  
ερ κελεγῖν εὐρογῶι ἡ πικοῦσι ἡ ῶηρι ἐ  
ῶγν ἐ πηι ἡ πιαρχη ρεφρωῖς κατα φρη†

ῥῥ. α. ἐταρσος ἡξε | παρχηαγγελος μιχαηλ ογορ 5  
αρωῶ ἐβολ ερωῶ ἡμος σε ἕεν φραν ἡ πα  
ῶς ἡῦ πῡῦ νημ παρχηαγγελος ἐθ ογав μι-  
χαηλ εσεογῶνῆ ἐβολ ἡξε τπρετὰ ἡτε σῦλωμ  
παρχων Ογορ ἕεν τοῦνοῦ ἅ οῦσμη ῶωπι  
ερε ογον ηῖβεν σῶτεμ ἐρος σε ζωλ ἐ πεснт 10  
ἐ πικατακῖον τετενηασιμῖ ἡ ζωβ ηῖβεν ναι  
κοῦσι ἡ ῶηρι σεογав ἐ nobi Ογορ ἕεν τοῦ-  
νοῦ αῡζωλ ἐ πεснт ἐ πικατακῖον αῡσιμῖ ἡ

ῥῥ. β. †πρετὰ τηрс ογορ αῡταμε | πιζηγεμῶν ἐ  
φη ἐταρωῶπι αῡ ερ ῶφηρι ἐμαῶω ἐταρκῶ† 15  
ἐ περзо ζωс σε ернахω ἡ φη ἐταρωῶπι ἡ  
πιπατρικῖος ἐτε μιχαηλ πε ἡπ егѣми се αῡ-  
ζωλ ἐ ῶωη Τοτε αῡ ερ ῶφηρι ἐμαῶω ογορ  
αῡχα πι ᾱ ἡ ἄλογ ἐβολ εῡοι ἡ ρεμζε ογορ  
αῡζωλ ἐ ποῡηι εῡ† ῶοῡ ἡ φ† νημ παρ- 20  
χηαγγελος ἐθ ογав μιχαηλ φη ἐθ ογав δε  
ἡπ οῡχα τοτοῡ ἕεν ηῖ π ἐθ naneῡ ἐт οῡῖρι  
ἡμωοῡ ἡ ογον ηῖβεν ζωс δε ἡτε ογον ηῖβεν

ῥῥ. γ. ερ ῶφηρι ἡ ποῡβιος ἐθ naneῡ | Αсῶωπι δε  
он мененса оҗсноу ісхен эт ἅ ναι ῶωπι ἅ 25  
οῡρῶμῖ †ῶθooῡт ἡ ρῶμῖ в ἡaten ποῡρο  
ζωс δε ἐρε ογον зананмосіон ἡ апас ἐρωῡ  
Поῡро δε αῡ† ἡ πῖρῶμῖ в ἐ τοτοῡ ἡ зан-



ΜΑΤΟΙ ΕΘΡΟΥΩΑΤΟΥ ñ ð ñ ΛΟΥΚΟΞΙ È ΦΟΥΑΙ  
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ἔταρῳπι ἡμὸς ἐτ ἅ πηρερῳις δε ἡτε  
 †πολις ἰ ἐρκω† νεν μερῆρνοῦ ἀγξιμ ἡ πι-  
 ρωμι ἐρμωοῦτ ἀγενε ἐ πικολ ἀγμοῦωτ ἡ  
 πικωμᾶ οὔο<sup>2</sup> ἡπ οὔεμι ἐ φη ἔταρῳπι ἡμὸς  
 ἀγκος ἐτ ἅ τοογι δε ῳπι σε ἐγναολε ἐ5  
 πιῆζαγ ἅ πιδιαβολος ἐρ πμοτ ἡ οὔρῳμι  
 ἐρῳω ἐβολ ἕεν †πολις τηρε ἐρῳᾶ ἡμὸς Χε  
 ρθ. α. πα ρωμι ἔταρμῳγ | ἐτε μπε ελι ἡ ρωμι  
 ἐμι ἐ περμῳγ σε ἡμ πε ἔταρῳθεβεγ ἡπε  
 ται πονηριὰ ῳπι ἡτε ελι ἡ ρωμι ἐβηλ ἐ10  
 παι δ ἡ ἀλογ ἡ ῳεμμο ἀνοκ † ἐρ μεθε  
 ἡ πα ρωβ Οὔο<sup>2</sup> ἅ παι σασι σῳρ ἐβολ ἕεν  
 †βακι τηρε ἅ πιζηρεμῳν ῳε ἡαγ ἀρταμε  
 ποὔρο κεσανθῳς οὔο<sup>2</sup> ἕεν †οὔνοῦ ἅ ποὔρο  
 οὔαρεσαρμ ἀγῖνι ἡ πι δ ἡ ἀλογ ἐγσονε ἡ15  
 νοὔσις ρι φαρῳγ ἡμῳῳ ἐρε οὔον εανκολλα-  
 ριον τοι ἐ νοὔμο† Ἀγῳλι δε ἡμῳῳ ἐρατῳ  
 ρθ. β. ἡ ποὔρο ἀγσμη ῳπι εαρῳῳ ἐσῳ ἡμὸς |  
 σε ἡπ ἐρ ἐρ εο† ἱς πμοῦ ἡ πιβῖσι ἀρσινι  
 ἅ πιῆτον φοε ἐρωτεν ἐβολεῖτεν πῳς Τοτε20  
 ἀγταεῳῳ ἐρατοῦ ἡ πεμθο ἡ ποὔρο ἡ πμοτ  
 ἡ εανκαταδικος Οὔο<sup>2</sup> ἕεν †οὔνοῦ ἱς παρ-  
 χηαγγελος ἐθ οὔαβ μιχανλ ἀρβι ἡ πμοτ  
 ἡ οὔνιῳ† ἡ στρατῳλατῳς ἡτε ποὔρο ἡ ἡιρῳ-  
 μεος ἀρῖ Ποὔρο δε κεσανθῳς ἔταρῳαγ ἐροῳ25  
 ἀρτωῳ ἀρῳεῖ ἐ ρατῳ ρι τρε ἡμὸς ἔταρῳφοε

<sup>2</sup> The Ms. writes ΟΥΟΖ twice.

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ἢ ἕντε Τεντζο ἐρωτεν ματαμοι ἐ πετεν  
 νογτ ἐτ ἀρετεν ηαζτ ἐροq ογo2 ἡτεηηαζτ  
 ἐροq 2ων ἡτενογχαΙ Ἰωαννης δε πεχαq νωογ  
 χε ενηαζτ ἐ πбс ιηс пхс πωηρι ἢ φτ ἐτ  
 онῃ Πογρο δε αqωω ἐβολ eqχω ἡμος nem 5  
 pñ. a. πιμηω τηρq χε ἀληθως ογνογτ | eqонῃ πε  
 ιηс пхс ογo2 ἡμον κε νογτ ἐβηλ ἐροq  
 Ἰωαννης δε πεχαq ἢ πογρο χε τωηκ ἡτεκ-  
 сῃαι ἢ κωcтaнтинoс πογρο ἢ ηιρωμεос ἡτεκ-  
 τamoq ἐ 2ωв ηивен ἡτεκτ2о ἐροq 2иηa 10  
 ἡτεqоγωpp ηαν ἢ ογαι ἢ ηиèπископос ἡ τε-  
 тенχωpa ἡτεq ep κaөнгиη ηηωτεη ἐ φpан  
 ἢ φιωт ηem πωηρι ηem пипā ἐθ ογав Πογρο  
 δε κесанθос αqсῃαι ἐpaтq ἢ πογρο κωc-  
 тaнтинoс eqχω ἡμος ηaq ἢ παι pηт Кеса- 15  
 pñ. b. ηеос φη ἐт ογχω ἡμος ἐροq χε ογoγpo  
 пе eq epтoлmаη eqсῃαι ἐ paтq ἢ πιηωт ἢ  
 oγpo ἢ αγтoкpaтωp κωcтaнтинoс φвωк ἢ  
 ιηс пхс χepεтe Oγηωт гap ἢ 2иoт αqтa-  
 2он 2итeη φт πiαγaθoс αq ep пeηмeγи αq- 20  
 eηтeη ἐβολῃeη тмeтωaмωe ιδωλoη ἐт бaбeм  
 αqтacθoη ἐpoq 2итeη тeqηиωт ἢ мeтaγaθoс ἐ  
 ηaωωс ηem ηeηт2о ἢ πιηωт ἢ apxηaγгeлoс  
 ἐθ ογав михaηλ φaи ἐтaqαит ἢ eηпωa eθpи-  
 ηaγ ἐpoq ἢ ηaвaλ oγo2 αqθpε пиeqηиωoγт ca- 25  
 pñ. a. ci ηeмaη ἢ pωq ηem pωq мeηeηca θpeqηиoγ  
 мeηeηcωс αq2ωλ ἐ пбici ἕeη oγηωт ἢ ωoγ  
 eηηaγ ἐpoq тηpoγ λoипoη тeηт2о ἐ тeкмeтбс

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 ρīſ. α. ΝΑÌ ΝΑΝ ΟΥΟЗ ПАÌ ΡΗ† ΑϞΩЕ ΝΩΟΥ | È †ВАКÌ





ἢ ἑπολις ἡμερος καὶ ἡμερος ἐστὶν ἡμερα ἢ  
 ρῖθ. β. παρὶς ἡμερῶν | οὐτος ἔστιν οὐτος ἀποστολὴ  
 ὡς ἐβόληται τῷ ἐρε οὐτον ἡμερον σωτηρι  
 καὶ φαί περὶ φη ἐταγθαυρ ζῆτεν φτὶ ὡ ἰωαννης  
 πωρη ἢ ἀποστολος Πατριάρχης ἐπίσκοπος καὶ μεν 5  
 ποῦρο μεν πῖνῳ τῇρ ἐταγσωτεν αὐ ἐρ  
 ὡφρη Οὐτος πατριάρχης ἐπίσκοπος μεν ποῦρο  
 αὐτος εἶρε πῖνῳ ὅσωτ ἐφμα ἢ ἑλμῖν  
 Πατριάρχης ἐπίσκοπος καὶ αὐτῶν ἐστιν ἡμερον  
 κατὰ πῖνῳ τῇρ ἵτε ἑκὼν μεντρη Οὐτος 10  
 ρῖθ. α. οὐμῶτ ἢ ὡφρη αὐτῶν ἢ πῖνῳ | ἐτεμῶν  
 ἐταγφως καὶ ἐ πῖνῳ αὐτος ἀποστολὴ τῇρ σω  
 τεμ ἐ γανῖν ἔστιν ἡμερον ἐγταγθὸν ἢ πῖ  
 νῳ αὐτος μεν πατριάρχης ἐπίσκοπος ἔστι ἀποστολὴ  
 ἐπίσκοπος καὶ ἐβὼλ ἢ μεγῶν αὐτῶν 15  
 εἶρε πῖνῳ τῇρ γῶν ἐβρη ἐ πῖνῳ οὐτος  
 αὐτῶν ἐβρη ἐ πῖνῳ τῇρ ἐγῶν ἐβὼλ  
 ἐγῶν ἡμερος Καὶ ἡμερος ἐ φραν ἢ φῶτ μεν  
 πωρη μεν πῖνῳ ἐθ οὐαν Οὐτος ἐστὶ ἀποστολὴ  
 ὅν μεν μεν πῖνῳ τῇρ ἀποστολὴ ἐπίσκοπος 20  
 ρῖθ. β. ἐνοῦ ἐ ἐκκλησίᾳ αὐ ἐρ χυροτονῖν | ἢ  
 ἰωαννης ἢ ἐπίσκοπος Οὐτος περὶ κε ῖ ἢ συν  
 οὔν μεν αὐ ἐρ χυροτονῖν ἡμερος ἢ πῖνῳ  
 τερος οὐτος πῖ κε ῖ αὐτῶν ἢ διακων Οὐτος  
 με οὐτον ἵτε ποῦρο ἢ οὐφρη ἡμερος ἐ περ- 25  
 ραν περὶ ἐκκλησίᾳ αὐτῶν ἢ διακωνος καὶ  
 πῖνῳ τῇρ ὅσων ἔστιν ὅτε πατριάρχης  
 ἐπίσκοπος αὐτῶν φῶν ἢ ἑκκλησίᾳ αὐ-

ταλος ἐ ἔρηι ἔχεν πима ἢ ἐρ ὠοῦσι αἱ  
 ἐρ προσφέρῃν ἔχως Ποῦρο δε nem πμῃω  
 ρ̄κ. α. τηρῃ αἱ ἐρ ὠφῃρι | ἔχεν νη ἔτοῦναῦ ἐρωῶ  
 nem νη ἔτοῦσωτεμ ἐρωῶ ἐπὶ δὴ ἢπ οὔ-  
 σωτεμ ἐ σαχὶ ἢ παὶ ρη† ἐνεῖ οὔδε ἢπ οὔ-  
 ναῦ ἐ παὶ τύπος ἐ πτηρῃ νε φαι γαρ πε  
 πωορπ ἢ соп ἔταῦταλε προσφoρa ἐ πῶω  
 ἔεν †χωρα ἔτεμναῦ ἔταῦβὶ τηροῦ ἐβολῃεν  
 μμῃστηριον ἐθ οὔαβ ἂ πιαρχὴἐπισκοπος †  
 νωοῦ ἢ †εῖρηνη οὔος ἂ πιοῦαὶ πιοῦαὶ ἐρ 10  
 ἀναχωρῃν ἐ περμῃωπῃ Πιαρχὴἐπισκοπος  
 δε αἱ ἐρ οὔάβοτ ἢ ἐῖσοῦ ἔα τοτοῦ ἐρ ἐρ  
 ρ̄κ. β. κλῃκῃν ἢμωοῦ οὔος | ἐρτсаво ἢμωοῦ ἐ  
 πῶω ἢ †εκκλῃσιὰ μενεῃсωс αἱρῶλ ἐ τερ-  
 ваки ἔен οὔνῃω† ἢ ρῶω Ποῦρο δε кесан- 15  
 оос nem πμῃω τηρῃ ἢτε †ваки ναῦ† ωοῦ  
 ἢ φ† οὔος ναῦ ἐ τῃμαν ἢ πλῃгῃс ἱωαννῃс  
 πῃἐπισκοπος nem περсennоῦ сῃ οὔνῃ ναῦ ἐр  
 прокоптин пе ἔен †свω ἢτε п̄сс Мененса  
 ганкоῦси ἢ ἐῖσοῦ πεсῃ πῃἐπισκοπος ἐθ οὔαβ 20  
 ἢ ποῦρο сῃ μαρεν κωт ἢ οὔεκκλῃσιὰ ἐ φραν  
 ρ̄κλ. α. ἢ πιαρχῃαγγελος ἐθ οὔαβ | михаηλ Ποῦρο  
 δε πεсῃ αἱ сῃ ἀρῃ φοῦωω τηρῃ ἢτεκψγχι  
 ὠ пенῃωт тенсевтωт ἐ сωтеμ ἢ сωк Пῃе-  
 пископос δε ἐθ οὔαβ ἱωανнῃс αἱρῃ сῃ† ἐн 25  
 †εκκλῃσιὰ οὔος наре на †ваки тῃрс † ἢ  
 тотоῦ немаῃ пе οὔος ἔен οὔнῃω† ἢ спoῦдн  
 аῃсoкс ἐвол οὔος αἱ† ἢ пῃсλoвωω ἢ н ἢ

ἄβοτ Πιεπισκοπος δε ἐθ οὔαβ ιωαννης αq  
 ep ἀγιάzin ἡ πιτοπος ἡ σοῦ ιῆ ἡ πᾶβοτ  
 ρκᾶ. β. ἄθωρ ἡ φραν ἡ παρχναγγελος | μιχαηλ  
 Οὔοz ἂ πωαι ἡ παρχναγγελος μιχαηλ ὡπι  
 eqoi ἡ διπλοῦν ἐ πωαι ἡ παρχναγγελος 5  
 nem πωαι ἡ παγιασμος ἡτε τέκκλησιὰ Με-  
 nenca τέγναζιc δε ἂ πιεπισκοπος zωλ nem  
 ποῦρο nem πιμηῶ τηρq εὔσοп ἡτε τέπολιc ἐ  
 πιερφει ἡτε πιζεῦc ἀγροκzq Οὔοz πιδεμων  
 ἐτ δαλνοῦт ἐ πῖδωλον αqωῶ ἐβολ eqxω 10  
 ἡμος xε ακτῆ hici nni ἐμαῶω ὦ ιωαννης  
 ακziтt ἐβολῆen πα μαηῶωπι Ποῦρο δε αq-  
 ρκῆ. λ. ἑροῦ κωт ἡ οὔνηῶт ἡ εκκλησιὰ | ἔen φμωит  
 ἡ πιερφει αqт φραν ἡ παποcтолос ἐpос  
 Πᾶριος δε ιωαννης αqтaxpo ἡ οὔон нивен 15  
 ἔen πιναzт οὔοz наγт ὡоῦ наq ziтen оὔон  
 нивен Кωcтaнтинос δε ποῦρο ἐтаqсωтem  
 ἐθве zωb нивен ἐθ наney ἐ наpe ιωαννης  
 ipi ἡμωоῦ αqт ωоῦ ἡ φт αqсῆαι наq ἡ  
 оὔepicтoлн αqтzo ἐpоq εῑpeqсmoῦ ἐpоq nem 20  
 тeqмeтoῦpo eqmoῦт ἐpоq ἡ hнтс xε δaннἡ  
 ἡ βepи пирeqтaкo ἡ нῖδωлон тxωpa δε ἡτε  
 ρкῆ. β. τέntiac | наcт ἐπᾶnai ἡμннн ἡ нῖεzoоῦ  
 τηpоῦ ἡτε πᾶριος ιωαννης ziтen пaῶai ἡ  
 нῖωφнpи ἐт ἂ φт epе enepгнн ἡμωоῦ ἐβολzi 25  
 totq A тeтeннaῦ ὦ наменpaт ἐ тxом ἡτε  
 φт nem нῖметωaнzоhῆ ἡτε παρχναγγελος  
 ἐθ οὔαβ μιχαηλ Tенxимн ἡ πтzo ἡ μιχαηλ

βεν πρωτ ἡ νιχωσ τηροϋ ἡτε τκοι ζιτεν  
 νεντωβζ ἡ μιχαηλ ἐρε νιωωην † ἡ πογκαρ-  
 ποс Τенξιμι ἡ πτζο ἡ μιχαηλ βεν νιῆσχοϋ  
 ρκϛ. α. ἡτε εϋωβηρ ἡτε εϋμονι | Τенξιμι ἡ πτζο ἡ  
 μιχαηλ βεν νιαскиѥс ἔт βεν νιτωοϋ еϥ† 5  
 сом нωοϋ βεν ἡοϋаскѣсис Τенξιμι ἡ πτζο ἡ  
 μιχαηλ βεν πωοϋ† ἐβοϋν ἡ νιμοϋнаχοс еϥοι  
 ἡ ζιρηνικон βεν τοϋμη† Τенξιμι ἡ πτζο ἡ  
 μιχαηλ βεν νενωληλ ἡ νιῆπισκοποс нем н-  
 пресвѣтерос нем нидiakωн ζιxen † трапнζа 10  
 Τенξιμι ἡ πτζο ἡ μιχαηλ βεν нн ἔт ωωнι  
 ρκϛ. β. еϥ† сом нωοϋ οϋοζ еϥтаλдо ἡμωοϋ | Τен-  
 ξими ἡ πτζο ἡ μιχαηλ еϥωоп ἡ βонθос ἡ  
 нн ἔτοϋζοxζex ἡμωοϋ βεν нидикастнрион  
 Τенξιμι ἡ πτζο ἡ μιχαηλ παρχнаγγелос 15  
 еϥ ер βонθнн ἐ нн ἔт βεν николасис Απλωс  
 нн ἔт онѣ ϥ† сом нωοϋ βεν нοϋἀναγκη  
 οϋοζ нн ἔθ нωοϋ† ϥ†ζο ἐ φ† ἐζрнн еxωοϋ  
 εϥρεϥнаи нωοϋ Nim γαρ βεν нидикεос τηροϋ  
 ἔте ἡπε παρχнаγγелос μιχαηλ ζωλ ωαροϥ 20  
 ρκϛ. α. ἡτεϥ † сом наϥ βεν неϥἀναγκη τηροϋ | ним  
 βεν нимартѣрос ἔте ἡπε παρχнаγγелос ми-  
 хаηλ ἡ ωαροϥ ἡτεϥнаζмоϋ ἐβολβεν ἡοϋ-  
 ѡλγѣис τηροϋ нем нοϋвасанос οϋοζ ἡτεϥ†  
 сом нωοϋ Ic ζнппе ѡ на менра† анѣмн ἐ 25  
 ѡметнаирωмн ἡ φ† нем нн†ζο ἡτε παρ-  
 χнаγγелос μιχαηλ xe ϥωоп ἡ пресвѣѣтсис ἡ  
 † метрωмн тнрс еϥ†ζο ἐζрнн еxωοϋ наζрен



φτ φιωτ εθρεφ ναι νωογ τιρογ ογορ ντεφ-  
 p̄k̄ā. β. σογτων πογμωιτ Ανον ρων μαρεντ̄ ναγ | ν  
 νη ἐτ εφογλ̄ωογ ογορ ντεφ̄ωνx ἐρον ἐβη-  
 τογ ρινα ντεφμενριττεν ν ρογδ̄ ογορ ντεφτ-  
 ρο ἐςων ναρρεν φτ̄ Μαρεν μενρε νεν̄ερνογ 5  
 βεν ογμει ντε φτ̄ ογορ ντεν̄ωπι βεν ογ-  
 μετμαicon ν̄ογωτ πενρ̄ορε καταλλαλ̄ια ωπι  
 βεν νεν̄σφοτογ xε ογλορχη εςρωογ πε τ̄κα-  
 ταλλαλ̄ια Ογνοβι ερχονc πε τ̄πορνια ογωογ-  
 μοct̄ τε ναρρεν φτ̄ νεν̄ νεφαργελοc ογμογ 10

p̄k̄ē. α. νεν̄ ογμετ̄ρηκι τε ν̄ τ̄ψγχη νεν̄ πιcωμα  
 Ογωφ̄ηρ ντε πιδιαβολοc πε τ̄πορνια ογxαχι  
 τε ντε φτ̄ νεν̄ νεφαργελοc ογωογμοct̄ τε  
 ν̄ νιxρηcτῑανοc ογωφ̄ηρ τε ντε πταιω τ̄νογ  
 xε ναω̄ηρι μαρεν̄ρ̄ιογ̄ι cαβολ̄ ν̄μον ν̄ νιμωιτ 15  
 ἐτ βαβεν̄ ντεν̄μοωι βεν νιμωιτ ἐθ̄ ναν̄εγ  
 νεν̄ νιμωιτ ἐτ σογτων Μαρεν̄μοωι βεν ογ-  
 μεταθ̄νοβι νεν̄ ογμεταταβ̄νι ν̄πε ραμοc ραρ  
 ερτογβ̄νογτ̄ βαβεν̄ ρωμ̄ι ἐνερ̄ Αναγ̄ ἐ μωγ-

p̄k̄ē. β. cηc̄ ἐταρcαχι νεν̄ φτ̄ ν̄ φ̄ō ν̄ cοπ̄ ἐ ογον̄ | 20  
 ν̄ταρ̄ ν̄μαγ̄ ντερ̄c̄ρ̄ιμ̄ι νεν̄ νεφ̄ω̄ηρι ν̄πεναιωτ̄  
 βροπ̄ ναγ̄ ἐβογν̄ ἐ πιxοc̄εν̄ Αλλα ν̄π̄ εν-  
 θ̄ρενταω̄ε πιcαχι ν̄ρ̄ογδ̄ εθ̄βε ναι cερωωι  
 ραρ̄ ἐρον̄ ν̄xε νεν̄μεθ̄ρεγ̄ ν̄ τ̄παλε̄α νεν̄  
 τ̄ρεν̄νη λοιπον̄ μαρεν̄xεκ̄ πιcαχῑ ἐβολ̄ ν̄τεν̄ 25  
 ἐxεν̄ φ̄η̄ ἐτ̄ εν̄ερ̄ ω̄αι ναγ̄ ν̄ φοογ̄ πιαρ̄χηαρ̄-  
 γελοc̄ ἐθ̄ ογ̄αβ̄ ν̄ιxαν̄ηλ̄ Ερε̄ π̄αι ω̄αι ραρ̄ ν̄  
 φοογ̄ ερ̄ x̄ρῑᾱ αν̄ ν̄ μετραμαδ̄ εφογ̄ωμ̄ ερ̄cω



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 ΛΟΙΠΟΝ ΝΑΜΕΝΡΑΤ ΜΑΡΕΝΤΖΟ Ε ΠΙΑΡΧΗΑΓΓΕΛΟΣ  
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 ΖΜΟΤ ΕΖΡΗ ΕΧΩΝ ΝΑΖΡΕΝ ΦΤ ΤΣΩ ἡΜΟΣ ΝΩ-  
 ΤΕΝ ΣΕ ΕΡΕ ΠΙΚΟΣΜΟΣ ΤΗΡΩ ΤΑΖΗΟΥ ΕΡΑΤΩ  
 ΖΙΤΕΝ ΝΕΝΤΖΟ ἢ ΜΙΧΑΗΛ ΝΕΜ ΝΑ ΤΠΑΡΘΕΝΟΣ 20  
 ΕΘ ΟΥΑΒ ΤΘΕΟΔΟΚΟΣ ΜΑΡΙΑ ΤΗΟΥ ΣΕ ΜΑΡΕΝΤ  
 ῤῚϚ. γ. ΩΟΥ ΝΩΟΥ | ΗΕΝ ΠΩΟΥ ΕΤ ΕΡ ΠΡΕΠΙ ἢ ΠΑΙ  
 ΨΑΙ ΤΗΛΩ ΓΑΡ ΣΕ Α ΠΙΝΑΨ ΨΩΠΙ ΕΘΡΕΝΤ ἢ  
 ΠΕΝ ΟΥΟΙ ἢ ΤΕΝΣΩΚ ΕΒΟΛ ἢ ΝΙΜΥΣΤΗΡΙΟΝ ΕΘ  
 ΟΥΑΒ ἢ ΤΕΝΤ ΩΟΥ ἢ ΦΗ ΕΤ ΕΡΕ ΩΟΥ ΝΙΒΕΝ 25  
 ΕΡ ΠΡΕΠΙ ΝΑΩ ΠΕΝ ΒΣ ΟΥΟΖ ΠΕΝΝΟΥΤ ΟΥΟΖ  
 ΠΕΝ ΣΩΤΗΡ ἡ̅̅̅ ΠΧ̅̅̅ ΦΑΙ ΕΤΕ ΕΒΟΛΖΙ ΤΟΤΩ  
 ΕΡΕ ΩΟΥ ΝΙΒΕΝ ΝΕΜ ΤΑΙΔ ΝΙΒΕΝ ΝΕΜ ΠΡΟΣ-

κῦνῃςις ἡβεν ἐρ πρεπι ἡ φωτ ἡμαρ ἡμ  
 πῖπῶ ἔθ οὔαβ ἡ περτανῶ οὔορ ἡ ομο-  
 οὔσιος ἡμαρ ἡνοῦ ἡμ ἡ χοῦ ἡβεν  
 ἡμ ῶα ἐνεζ ἡτε ἡιῆνεζ τῆροῦ

Αμην.

5



ῥκν. β. οὐκ ἐκ κωμίων ἐ ἀρεταῶνος ἵχε πι ἐπα εὐστα-  
θιος πι ἐπισκοπος ἵτε †τρακὴ †νῆσος πιμα  
ἐτ α †οῦρω ἐρ ἐξωρίζιν ἵ πιάριος ἰωαννῆς  
πικρὴς στομος ἐρος πιμα ἐταρσωκ ἐβολ ἵ  
ἡτηρ. ἐταρεταῶν δὲ ἵ παί ἐκ κωμίων ἵ 5

ῥλ. α. ἡτηρ ον ἐ πῶαι ἵ παρχὴ ἀγγελος | ἐθ οὐαβ  
μηχανῇ ἡεν σοῦ τῆ ἵ πὰ βοτ παῶνι φαι ἐτ  
α πιμακαριος ἡισεν† ἵμορ ἡεν πεσῆς ἡατῆν  
ἵπατε ρχα σωμα ἐβρη ἀρεσῆς ον ἵ ἡτηρ  
εἶθε οὔρωμι ἵ ὅμνι ἐ πεφραν πε ἀριστάρχος 10  
νεντερεσζιν ἵ μαινοῦ† εὐφῆμνῃ †σῆκλῆ-  
τικῆ ἀρετῆ ἡανκοῦσι δὲ ον ἡεν τῆαν  
ἵ παί ἐκ κωμίων ἵ οὔωτ ἐ φη  
ἐθ οὐαβ ἰωαννῆς πικρὴς στο-  
μος εὐῶογ ἵ †τριας 15  
ἐθ οὐαβ ἡεν οὔρι-  
ρῆν ἵτε φ†.  
ἀμην.

ῥλ. β. †ῆαοῶν | ἵ ρωι ἡεν ἡανπαρὰ βολῆ οὔορ  
ἵτασῆς ἵ νη ἐτ ἡη ἡεν παλας κατὰ πεσῆς 20  
ἵ πι ἐροῦ ψαλτῆς δαγῆς φωτ ἵ πῶ κατὰ  
сарз. Νταῶω ἐβολ ἐζοτε снвι нивен ἵσῶ

ΝΕΜ ΜΟΥΣΙΚΟΝ ΝΕΜ ΣΥΜΒΑΛΟΝ ΝΕΜ ΚΥΘΑΡΑ  
 ΟΥΟΣ ἸΤΑΣΟΣ ΖΩ ΝΕΜ ΠΙΘΜΗΙ ΧΕ ΨΑΡΕ ΠΛΑΓ-  
 ΓΕΛΟΣ Ἰ ΠΒΣ ΖΙΚΟΤ Ἰ ΠΚΩ† Ἰ ΝΗ ἘΤ ΕΡ ΖΟ†  
 ΒΑΤΕΡ ΖΗ ΟΥΟΣ ἸΤΕΡΗΝΑΖΜΟΥ. ΜΑΡΕΝΟΥΟΣ  
 ΟΝ ἘΧΕΝ ΠΣΑΞΙ Ἰ ΠΙΠΡΟΦΗΤΗΣ ἸΤΕΝΣΟΣ ΧΕ 5  
 ρλ̃α. α. ΦΑΙ ΠΕ ΠΙΞΖΟΥ | ἘΤ Α ΠΒΣ ΘΑΜΗΟ ΜΑΡΕΝ-  
 ΘΩΟΥ† ἸΤΕΝΘΕΛΗΛ ΟΥΟΣ ἸΤΕΝΟΥΗΟ ΜΗΜΟΝ  
 Ἰ ΒΗΤΡ ΒΕΝ ΟΥΒΡΩΟΥ ἸΜΑΥΑΤΡ ΑΝ ΑΛΛΑ ΒΕΝ  
 ΟΥΟΥΗΟ Ἰ ΡΑΩΙ ΕΡΣΑΠΩΩΙ Ἰ ΡΑΩΙ ΝΙΒΕΝ.  
 ΤΕΝΝΑΥ ΓΑΡ Ἐ ΠΙΡΕΘΑΜΙΔ ἸΤΕ ΠΙΕΠΤΗΡ 10  
 ΕΡΘΟΥΗΤ ΝΕΜΑΝ ἸΦΟΥ ΒΕΝ ΠΑΡΙΣΤΟΝ Ἰ ΠΕΡ-  
 ΝΙΩ† Ἰ ΑΡΧΗΑΓΓΕΛΟΣ ἘΘ ΟΥΑΒ ΜΗΧΑΗΛ ΠΙ-  
 ΑΡΧΗΣΤΡΑΤΙΚΟΣ ἸΤΕ ΤΣΟΜ Ἰ ΝΙΦΗΟΥΙ. ΝΙΜ  
 ΠΕ ἘΤΕΝ ΓΝΑ ΕΡ ΨΑΙ ΑΝ ΕΡΝΑΥ Ἐ ΠΟΥΡΟ ἸΤΕ  
 ΝΙΟΥΡΩΟΥ ΟΥΟΣ ΠΒΣ ἸΤΕ ΣΑΡΞ ΝΙΒΕΝ ΕΡΘΟΥΗΤ 15  
 ρλ̃β. β. Ἐ | ΒΟΥΗ Ἐ ΠΑΙ ΗΙ ἘΘ ΟΥΑΒ Ἰ ΦΟΥ ΕΡ† ΤΑΙΔ  
 Ἰ ΠΕΡΝΙΩ† Ἰ ΑΡΧΗΣΤΡΑΤΥΛΑΤΗΣ ἘΘ ΜΕΖ Ἰ ΩΟΥ  
 ΜΗΧΑΗΛ ΠΑΡΧΩΝ ἸΤΕ ΦΟΥΩΙΝΙ. ΝΙΜ ΠΕ ἘΤΕΝ  
 ΓΝΑ ΕΡ ΦΟΡΙΝ ΑΝ Ἰ ΟΥΖΕΒΣΩ Ἰ ΩΟΥ ΕΡΘΟΥΗΤ  
 Ἐ ΠΑΙ ΗΙ ἘΘ ΟΥΑΒ Ἰ ΦΟΥ ΕΡΟΥΩΜΙ ἘΒΟΛΒΕΝ 20  
 ΠΙΛΓΑΘΟΝ ἘΤ Α ΠΙΟΥΡΟ ΟΥΟΣ ΠΩΗΡΙ Ἰ ΠΙΟΥΡΟ  
 ΣΕΒΤΩΤΟΥ ΝΑΝ ΒΕΝ ΝΕΡΔΙΠΝΟΝ ΒΕΝ ΠΑΡΑΣΤΟΝ  
 Ἰ ΠΑΡΧΗΑΓΓΕΛΟΣ ἘΘ ΟΥΑΒ ΜΗΧΑΗΛ. ΝΙΧΙ-  
 ΝΟΥΩΜ ἘΤΑΥΧΑΥ ΒΑΡΩΝ Ἰ ΦΟΥ ΖΑΝΣΑΡΚΙΚΟΝ  
 ΑΝ ΝΑΙ ἘΨΑΚ ΕΡ ΠΩΒΨ ἸΠΟΥΟΥΗΟ ΜΕΝΕΝΣΑ 25  
 ΘΡΕΚΟΥΩΜ ἘΒΟΛ Ἰ ΒΗΤΟΥ. ΑΛΛΑ ΝΙΧΙΝΟΥΩΜ  
 ρλ̃β. α. ἘΤΑΥΣΕΒΤΩΤ | ΟΥ ΝΑΝ Ἰ ΦΟΥ ΠΣΩΜΑ Ἰ Φ†  
 ΠΕ ΦΑΙ ἘΤΑΡ ΕΡ ΦΟΡΙΝ ἸΜΟΥ ΒΕΝ ΘΝΕΧΙ Ἰ

†παρθένος ἐὸ οὐρανὸν μαριὰν †ζιῆβι ἢ αὐτῷ  
 λεβ φαίεται ἑταίρῃ ἡ ἀρετὴ τοῦτον ἐβόλῃ  
 τότε ἢ πᾶσι. Πῶς ἑταίρῃ ἡ ἀρετὴ ἢ  
 φύσιν οὐκ ἔστιν ἡ ἀρετὴ ἀνὰ πᾶσι φαίεται ἑταίρῃ  
 ἢ ἡ ἀρετὴ ἢ ἡ ἀρετὴ οὐκ ἔστιν ἡ ἀρετὴ 5  
 ἢ ἡ ἀρετὴ. Ἀλλὰ πᾶσι περὶ αὐτῆς  
 σοφὸς περὶ ἢ φῶς πᾶσι περὶ πᾶσι  
 ἀρετῆς ἐβόλῃ ἡ ἀρετὴ τοῦτον ἐβόλῃ  
 ρλβ. β. περὶ | ἡ ἀρετὴ ἡ ἀρετὴ ἡ ἀρετὴ  
 ἡ ἀρετὴ ἡ ἀρετὴ ἡ ἀρετὴ ἡ ἀρετὴ 10  
 ἡ ἀρετὴ. Ἀλλὰ ἡ ἀρετὴ ἡ ἀρετὴ  
 ἐὸ οὐρανὸν ἡ ἀρετὴ ἡ ἀρετὴ ἐβόλῃ  
 εὐφραν ἢ πᾶσι. Ὡς ἡ ἀρετὴ ἡ ἀρετὴ  
 περὶ ἢ περὶ ἡ ἀρετὴ ἡ ἀρετὴ ἡ ἀρετὴ  
 εὐφραν ἐβόλῃ ἡ ἀρετὴ περὶ ἡ ἀρετὴ 15  
 περὶ φῶς ἡ ἀρετὴ ἡ ἀρετὴ ἐὸ οὐρανὸν  
 Μαρὴν τῶν † τῶν περὶ ἡ ἀρετὴ περὶ  
 ἡ ἀρετὴ ἐβόλῃ περὶ ἡ ἀρετὴ ἡ ἀρετὴ  
 χανὴ φαίεται ἡ ἀρετὴ ἐβόλῃ ἡ ἀρετὴ  
 ρλγ. α. φύσιν | ἐβόλῃ ἡ ἀρετὴ ἡ ἀρετὴ 20  
 ἡ ἀρετὴ περὶ περὶ ἐβόλῃ ἡ ἀρετὴ  
 περὶ ἐὸ οὐρανὸν. ἡ ἀρετὴ ἡ ἀρετὴ  
 ἡ ἀρετὴ ἡ ἀρετὴ ἡ ἀρετὴ ἡ ἀρετὴ  
 ἡ ἀρετὴ ἡ ἀρετὴ ἡ ἀρετὴ ἡ ἀρετὴ  
 ἡ ἀρετὴ ἡ ἀρετὴ ἡ ἀρετὴ ἡ ἀρετὴ 25  
 † τῶν. ἡ ἀρετὴ ἡ ἀρετὴ ἡ ἀρετὴ  
 ἡ ἀρετὴ ἡ ἀρετὴ ἡ ἀρετὴ ἡ ἀρετὴ  
 ἡ ἀρετὴ ἡ ἀρετὴ ἡ ἀρετὴ ἡ ἀρετὴ



ΖΙΤΕΝ ΟΥΟΝ ΝΙΒΕΝ ΧΕ ΝΕΦΩΛΗΛ ΝΕΜ ΝΕΦΜΕΘ-  
 ρλῖ. β. ΝΑΝΤ ΑΓΙ ΕΞΡΗΙ Ν ΠΕΜΘΟ Ν Φ† Ν ΦΡΗ†  
 Ν ΚΟΡΗΗΛΙΟΣ Ν ΠΙΣΗΟΥ. ΠΑΙ ΡΩΜΙ ΕΤ ΤΑΙΝΟΥΤ  
 ΕΤΕΜΜΑΥ ΑΡΙΣΤΑΡΧΟΣ ΠΙΣΤΡΑΤΥΛΑΤΗΣ ΙΣΧΕΝ  
 ΕΤΑΦΒΙ Ν ΠΙΩΜΣ ΕΘ ΟΥΑΒ ΕΒΟΛΖΙΤΟΤϩ Ν ΠΕΜΙΩΤ 5  
 ΕΤ ΤΑΙΝΟΥΤ ΟΥΟΖ ΝΠΑΡΕΦ†ΣΒΩ ΠΙΝΩ† ΙΩ-  
 ΑΝΗΗΣ ΝΠΕ ϩ ΧΑ ΤΟΤϩ ΕΒΟΛ ΕΦ† ΑΓΑΠΗ ΝΕΜ  
 ΖΑΝΠΡΟΣΦΟΡΑ Ν ΣΟΥ ΙΒ ΚΑΤΑ ΑΒΟΤ ΉΕΝ ΦΡΑΝ  
 Ν ΠΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ. ΝΕΜ ΣΟΥ  
 ΚΑ ΟΝ ΚΑΤΑ ΑΒΟΤ ΉΕΝ ΦΡΑΝ Ν †ΠΑΡΘΕΝΟΣ 10  
 ΕΘ ΟΥΑΒ ΜΑΡΙΑ ΝΕΜ ΣΟΥ ΚΘ ΟΝ ΚΑΤΑ ΑΒΟΤ  
 ΕΤΕ ΠΕΖΟΟΥ Ν ΜΙΣΙ ΠΕ Ν ΠΕΝΘΣ ΙΗC ΠΧC ΕΥ†  
 ρλῷ. α. Ν ΖΑΝΠΡΟΣΦΟΡΑ ΝΕΜ ΖΑΝΜΕΤΝΑΝΤ | Ν ΑΤ ΒΙ  
 ΗΠΙ ΝΜΩΟΥ Ε Π ΕΡ ΦΜΕΥΙ Ν Φ† ΠΙΛΟΓΟΣ.  
 ΝΘΟϩ ΟΝ ΠΙΡΩΜΙ Ν ΘΜΗΙ ΑΦΩΩΠΙ ΕΦΙΡΙ Ν 15  
 ΠΑΙ ΡΗ† Ν ΟΥ ΝΙΩ† Ν ΣΗΟΥ. ΜΕΝΕΝCΑ ΝΑΙ  
 ΔΕ Α ΠΕΦCΗΟΥ ΧΩΚ ΕΒΟΛ ΕΘΡΕΦΩΕ ΝΑϩ ΖΑ ΠΧC  
 Ν ΦΡΗ† Ν ΡΩΜΙ ΝΙΒΕΝ ΟΥΟΖ ΑΦΜΟΥ† Ε ΕΥΦΗ-  
 ΜΙΑ †CΥΝΚΛΗΤΙΚΗ ΤΕΦCΖΙΝΙ ΠΕΧΑϩ ΝΑΣ. ΧΕ  
 ΤΑΣΩΜΙ ΙC ΖΗΠΠΕ ΤΕΝΑΥ ΕΡΟΙ ΧΕ Α ΠΑ ΣΗΟΥ 20  
 ΧΩΚ ΕΒΟΛ ΕΘΡΙΖΩΛ ΕΡΑΤϩ Ν ΠΘC Ν ΦΡΗ† Ν  
 ΝΑΙΟ† ΤΗΡΟΥ. ΑΡΕCΩΤΕΜ ΖΩΙ Ε ΝΙCΒΩΟΥΙ Ν  
 ρλῷ. β. ΩΗΪ ΕΤΑΦΖΟΝΖΕΝ ΝΜΩΟΥ Ε ΤΟΤΕΝ | ΝΧΕ ΠΙ-  
 ΤΡΙCΜΑΚΑΡΙΟΣ Ν ΙΩΤ ΙΩΑΝΝΗΣ ΦΑΙ ΕΤ Α ΤΑΙ  
 ΝΗCΟC ΤΗΡC ΒΙ ΟΥΩΙΝΙ ΕΒΟΛΖΙ ΤΟΤϩ ΟΥΟΖ 25  
 ΑΥCΟΥΕΝ Φ†. ΕΥΜΗΩ ΓΑΡ Ν CΟΠ ΑΡΕCΩΤΕΜ  
 ΕΒΟΛΖΙ ΤΟΤϩ ΉΕΝ ΝΕΜΑΩΧ Ν ΠΗΙ ΝΙΜΟ ΧΕ ΝΙΜΟΝ  
 Π ΕΤ ΟΙ Ν ΝΙΩ† Ε †ΑΓΑΠΗ. ΟΥΟΖ ΟΝ ΧΕ

ὡαρεπιναιωουωου ἡμοι ἐχεν ἡκρισις ἀπλως  
 ἡ π κε σεπὶ ἡ νισασι ἡ σολσελ ἐταρξοτου  
 ναν εθεε πογσαι ἡ νενψγχι ἡσε πινιωτ  
 ἐτεμμαγ ἰωαννης λοιπον ζηππε ἡζονζεν  
 ῥλ̄ε. α. ἐτοτ ἡ φοου ειχω ἡ φτ ἡεν τανητ νεν | 5  
 ἐ ἡαταζη ἡπατ δι ἐβολῆεν παὶ κοσμος  
 σε χας ἡνη χα τοτ ἐβολῆεν νη ἐτενῖρι  
 ἡμωου ἡνογ ἡεν σογ ἡβ ἡ ἐζουογ ἡ πὰβωτ  
 πἐζουογ ἡ παρχηἀγγελος ἐθ ογав μιχαηλ  
 νεν ἡεν σογ κ̄α ον ἡ ἐζουογ ἡ τογρω θμαγ 10  
 ἡ πογρο ἡτε νιογρωου ἡεν σογ κ̄θ δε ον  
 ἡ ἐζουογ ἡ νισι ἡ φτ πιλογος. Ἀναγ σε ογν  
 ἡπερ ер καταφρονιν ἡ ἡπροςφορα ἡτε πι  
 αρχηἀγγελος ἐθ ογав μιχαηλ σε ογνι ἡθοογ  
 ἐт τωβз ἐχεν ογον нивен се χας ἡτεγτωβз 15  
 ῥλ̄ε. β. ἐзрнι | ἐχων ἡ πεмѳо ἡ φт ἡτεγ ер оγнαι  
 ἡ ἀγαпн нѳман ἡτεγωωп ἐроγ ἡ таψγχι  
 ἡ талепωρος. Νѳос δε ἡсгнмн ἡ савн ἐте-  
 маγ пѳсас ἡ пѳсзαι се паѳс оγоз пасон  
 гонѳ ἡсе пѳс φαι ἐтaннaгт ἐроγ се ἡнаχω 20  
 ἐφaзoγ an ἡεν νη ἐт aкoγaгcaгнн ἡμωου  
 ннн aλλa ἡнaтoγзo ἐзрнн ἐχωоγ ἡзoγѳ.  
 Πлнн огон оγсaнн ἡен пaгнт тоγωω еѳрек  
 ер плннpoфopнн ἡμοи ἡ ἡнтq оγоз ἡτεγсoкq  
 ннн ἐвол ἡa тгн ἡпaтe κχα сωмa ἐзрнн. 25  
 ῥλ̄ε. γ. ἡѳоγ δε пѳсaq | нac се зoв нивен àpe-  
 oγaωoγ λcтoт ннн ἡнaсoкoγ нѳ ἐволῆεν  
 φoγωω ἡ φт. Νѳос δε пѳсac нaq се eиoγωω

ΕΘΡΕΚΟΥΓΑΓΣΑΖΝΙ Ν ΟΥΖΩΚΡΑΦΟΣ ΕΘΡΕΦΦΩΤΖ  
 ΝΗΙ ΕΒΟΛ ΝΙ ΦΛΥΜΗΝ ΝΙ ΠΙΑΡΧΗΛΑΓΓΕΛΟΣ ΕΘ  
 ΟΥΑΒ ΜΙΧΑΗΛ Ε ΟΥΦΩΣΙ Ν ΨΕ ΝΤΕΚΤΗΙΣ ΝΗΙ  
 ΝΤΑΧΑΣ Ε ΒΟΥΝ Ε ΠΙΚΟΙΤΩΝ Ε ΤΗΝΚΟΤ Ν ΒΗΤΓ.  
 ΟΥΟΖ ΝΤΕΚΤΗΙΤ Ε ΤΟΤΓ ΖΩΣ ΠΑΡΑΘΗΚΗ ΣΕ ΧΑΣ 5  
 ΑΚΩΑΝΙ ΕΒΟΛΒΕΝ ΣΩΜΑ ΝΤΕΦΩΠΙ ΕΦΡΩΙΣ  
 ΕΡΟΙ ΟΥΟΖ ΕΦΗΟΖΕΜ ΝΜΟΙ ΕΒΟΛΖΑ ΜΕΥΙ ΝΙΒΕΝ  
 ρλζ. β. ΕΤ ΖΩΟΥ ΝΤΕ ΠΣΑΤΑΝΑΣ. | ΕΠΙ ΔΗ ΑΚΩΑΝΙ  
 ΕΒΟΛΒΕΝ ΣΩΜΑ ΤΗΝΑΟΥΩΜ Ν ΠΑ ΩΙΚ ΒΕΝ ΟΥ-  
 ΡΙΜΙ ΝΕΜ ΟΥΝΙΚΑΖ Ν ΖΗΤ ΣΕ ΟΥΝΙ ΙΣΧΕΝ ΠΙΝΑΥ 10  
 ΕΡΟ ΠΖΑΙ Ν ΟΥΣΖΙΜΙ ΝΑΖΩΛ ΕΒΟΛΖΙ ΤΟΤΣ  
 ΝΜΟΝΤΕΣ ΖΛΙ Ν ΖΕΛΠΙΣ Ν ΩΝΒ ΝΜΑΥ Ν ΚΕ  
 СОПЕСТΕΝΘΩΝ ΓΑΡ Ε ΟΥΣΩΜΑ ΝΜΟΝ ΑΦΕ ΝΜΟΦ  
 ΠΙΣΩΜΑ ΓΑΡ Ν ΑΤ ΑΦΕ ΟΥ ΑΤ ΨΥΧΗ ΤΕ ΟΥΟΖ  
 ΦΜΩΟΥΤ ΒΑΡΙ ΒΑΡΟΦ. ΚΕ ΓΑΡ ΠΙΣΟΦΟΣ ΠΑΥΛΟΣ 15  
 ΚΗΝ ΕΡΟΦ ΕΦΣΩ ΝΜΟΣ ΣΕ ΤΑΦΕ Ν ΤΣΖΙΜΙ ΠΕ  
 ΠΕΣΖΑΙ ΟΥΟΖ ΤΣΖΙΜΙ ΕΤΕ ΝΜΟΝΤΕΣ ΖΑΙ ΝΜΑΥ  
 ΕΣΤΕΝΘΩΝΤ Ε ΟΥΧΟΙ Ν ΑΤ ΖΙΕ ΕΦΣΕΒΤΩΤ Ε  
 ρλζ. α. ΩΜΙΣ | ΝΕΜ ΠΙΛΟΥΙΝ ΕΤ ΤΑΛΗΟΥΤ ΕΡΟΦ. ΤΗΝΟΥ  
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γελος φωτς ἐρος ασταρος ἐ ρατς βεν πι-  
 κωιτων ἐτ ἐςἡκοτ ἢ ἤητq. Αςωπι δε ἐστ  
 ἐ πωωι ἡα †ζικων ἢ ζανσθοι ἢ ογqi ναωεν-  
 σογеноу ογορ наρε ογφανος μορ ἐρος πε  
 ἢ πιεζοοу nem πιεχωρς βεν ουμεταθμοунк 5  
 ογορ насоуωωт ἡμοq πε ἢ ῑ ἢ соп ἢ мнн  
 есеретин ἡμοq ἐογβοῆοιᾶ нас. Αςωπι δε  
 ρῑ. β. MENENCA ναι | ἂ φ† ωini ἡса πιεγсевнс  
 аристархос πистратγλατнс φαι ἐταν ерωорп  
 ἡтаоу ἐ πεqран ἡαхен ογкоуχι аqωе наq 10  
 ἐ φμωит ἢ ρωmи нивен. †сζimi δε ἡсаве  
 ἐγφнмiᾶ †сγнκλнтнκн †сζimi ἢ аристархос  
 пистратελαтнс ἡπε сха тотс ἐβολβεν не-  
 сᾶгапн ἐт есiрi ἡмωоу nem неспросфора  
 ναι ἐ наре пистратγλαтнс iрi ἡмωоу ἐтi 15  
 еqонῃ ἡпате qмоу βен φран ἢ пiархнᾶг-  
 геλος ἐθ оγав миханᾶ. Ογορ насiнс ἡмос  
 πε ἐ τογзо ἐ хωоу ἐмаωω παра псноу ἐ  
 ρῑ. α. наре песзai | ωнῃ. Πιδιαβολος δε ἢ πι-  
 μοcte π ἐθ нане q нивен ἡте пенгенос 20  
 iсхен ωорп ἡπε qωqai ἐροq еqнаγ ἐ нi π  
 ἐθ нанеу ἐре тai сζimi iрi ἡмωоу βен φран  
 ἢ пiархнᾶггелос ἐθ оγав миханᾶ аqχοг  
 ἐρος аqоуωω ἐ тако ἢ песвехе φαι ἐт ес  
 хоуωт ἐвол ἡа хωq ἐволзитен φ†. Αςωπι 25  
 δε ἢ ογἐзооу аqбi наq ἢ оγсхнма ἡ моу-  
 нахн ἐре ζан ке демων μοωi nemас ἢ  
 псмот ἢ ζанпарθенос ογορ наqхолз ἢ оγсхн-



ρ̄μλ̄.β. μα ἢ νοῦβ ἀqὶ ἀqὸzι ἔ ρατq ἡατεν φρο |  
 ἢ πεcни ἀcoγωρп ἡτεcβωκi нас ἔ ἡoῦн ἐcω  
 ἡιμοc Xe μαωε ne ἀxoc ἢ εὔφhμiὰ †cῡн-  
 κλhтiкh тcɣиι ἢ ἀριcтapxoc πicтpaтyλaтhс  
 xe ic oὔπαρθeнoc ἡιmoῦнaxh ὀzι ἔ ρaтc ɣиpен 5  
 пipо ἐcoγωω ἔ ep пpockῡниn ἡιmo nem neс  
 ke ωepи ἔθ нaнec. †тcɣиι δε ἢ cавe ἐтeм-  
 нaγ ἐтaccωтeм ἔ нaи caxи acì ἐβoλzα πi-  
 нaɣ δ ἢ po ἡτε πεcни oῡoɣ ἀcoγaɣcaxи  
 eθpoῡeнc ἔ ἡoῦн ωapoc eсмeγì xe oῡmoγ- 10  
 нaxh ἢ тафhиι тe. Oῡoɣ ἐт a нi ke  
 ρ̄μβ̄.α. ἐβiλiк | ἰ ἐβoλ aῡнaγ ἐpoq ἡθooq πiδiὰβoлoc  
 eqὸzι ἔ ρaтq eγ ep φopиn ἢ oῡcɣhμa ἢ  
 нoῡx aῡoῡωт ἡιmoq oῡoɣ aῡoγaɣcaxи  
 нaγ nem нh ἔθ nemaq ἔ ἰ ἐἡoῡн. Πiδiὰ- 15  
 βoлoc δε ἀqὶ ἐἡoῡн epе пeqɣo φaɣт ἐпecнт  
 ɣωc moῡнaxh ἢ тафhиι oῡoɣ нh ἔθ moωи  
 nemaq нaγìpи ἢ пaи pн† oн пe. Eὔφhμiὰ  
 δε †cῡнκλhтiкh ἐтacнaγ ἐpoс ἡeн пaи  
 cɣhμa ἢ пaи pн† ac ep ωφhпи ἐмaωω ἢ 20  
 пeqиω† ἢ θeβið acтωнc acλmoни ἡιmoq ἢ  
 ρ̄μβ̄.β. xωлeм ἐπi δн aγ ep φopиn ἢ oῡcɣhμa | ἢ  
 cɣиι пe acoλq ἔ ἡoῡн ἔ πεcни. Eтaqφoɣ  
 δε ἔ пiкoитωн пiмa epе тɣиκωн ἢ пaрxиὰг-  
 гeлoc мiхaнλ ἢ ἡнтq aγ ep ɣo† ἡxe пi- 25  
 δiαβoлoc ἔ ɣωλ ἔ ἡoῡн ἡθooq nem нh ἔθ  
 nemaq. †тcɣиι δε ἢ cавн ἐтeмнaγ нac†  
 тaиð. нac пe eсω ἡιmoс xe ἀpи †aγaπн

ΤΑΜΕΝΡΙΤ ἢ ΣΩΜΙ ἢ ΤΕ ἰ ἐ ἑοῦν ἐ παῖ κοιτων  
 ἢ ΤΕΝΕ ὠλῆλ ἐθ οὔαβ ὠωπι ἢ ἑντ ς. Ἐπι  
 ἀν ἑρμεῶρε νε ἢ πεμῶο ἢ φ† nem περ-  
 ἀρχηἀγγελος ἐθ οὔαβ μιχαῆλ σε ἰςσεν πιε-  
 ροοῦ ἐτ α πα πακαριος ἢ εἰ ἀριστάρχος 5

ῤῚῚ. α. ἢ ΤΟΝ ἢ ΜΟϞ | ὠα ἑνοῦ ἢ πε οὔρωμι ἢ οὔωτ  
 ἐρ σα ἑοῦν ἢ φρο ἢ παῖ κοιτων ἐβῆλ ἐ  
 να ἐβιὰικ ἢ σῖμι ἢ μαγατοῦ. Ναι ἐτ ὠεμ-  
 ωι νηι ἢ μιχρὶὰ ἢ τε πῖσωμα nem μιζιὸμι  
 ἢ εὔγενης ἢ σὺνκλήτικη ἐθ νηοῦ ὠα ροι 10  
 ἀγῶ ἢ πα ὠιμι κατὰ οὔἀγραφῇ ἢ τε φ†. Ἀρ  
 ἐρ οὔω ἢ σε πιδιὰβολος ἐφοι ἢ πεμοτ ἢ ἑ-  
 μοῦναχη ἐφσω ἢ μος σε εῶβε οὔ ρω ἢ πε  
 ρωμι ἰ ἐ ἑοῦν ἑεν φρο ἢ πεκοιτων ῥολωσ  
 ρω μαι νῖβεν ἐτε ἢ μον ρωοῦτ ἢ ἑντϞ ἢ μον 15

ῤῚῚ. β. εἰ ἢ βοῆθὶὰ | ἢ τε φ† ἢ ἑντϞ ἀν. Μιζιὸμι  
 τηροῦ ἐτ εἰσεν πκαεῖ σεεμεσι nem ποῦεαι  
 ἐβῆλ ἐ ται σῖμι ἢ οὔωτ σε μαριὰ ὅμαγ ἢ  
 πῶ. Λοῖπον ἐὼωπ τεοῦωω ἐ ραναϞ ἢ φ†  
 ἑεν πεεῖντ τηρϞ ἑηα† σοβῖν νε ἐ πῖρωβ ἐθ 20  
 νανεύ ἢ πεμῶο ἢ πῶς. ἢ ὅος δε πεεας σε  
 ἄω νε. Πεεε πιδιὰβολος νας σε ἐπὶ ἀν τε-  
 σωοῦν σε κῦρι ἢ λαρῖχος πῖνῶ† ἢ ἀλπρχος  
 φαι ἐτ οἱ ἢ νῖω† ἑεν πιασπασμος ἢ τε ποῦρο  
 οηνοῦριος παεῦγενης πε οὔοε Ϟἑεντ ἐ 25

ῤῚῚ. α. ἑοῦν ἐ ποῦρο ἑεν πεεγενος οὔοε | ἄ τεεε-  
 σῖμι μοῦ ἑατῆν ἢ ναι ἐεοοῦ. Λοῖπον ἐταε-  
 σωτεμ σε ἀϞῖτον ἢ μοϞ ἢ σε πεεαι ἀριστάρχος

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 ΧΕ ΖΙΝΑ ΝΤΕΕΜΙ ΧΕ ΑΡΕ ΧΑC ΉΕΝ ΠΕΖΗΤ

ῤῢῃ. β. εὐρὲς ὥκ ἐβόλ ἢ νιεντολὴ ἵτε | πῶς οὖος  
 ζήππε ἀρε ὥπι ἀρε ζωοῦτ ἢ ἕητοῦ τηροῦ.  
 Κε γὰρ ἀφσος ἵξε πῶς σε φη ἐθ νὰζει ἕην  
 οὔεντολὴ ἢ οὔωτ ἀφῶπι ἐφζιωοῦτ ἢ ἕητοῦ  
 τηροῦ οὖος τεσῶοῦν σε φτ μοστ ἢ τμεθ-5  
 νοῦχ ἐμαῶ. Οὖος οὐ δαγιά σω ἵμος ἕην  
 πιμας ἔ ἢ ψαλμος σε πῶς νάτακε οὔον  
 νιβεν ἐτ σὰσι ἢ τμεθνοῦχ οὖος ἀρε ὥπι  
 ἀρε σε μεθνοῦχ φτ νάτακο ἢ χῶλεν μῆ  
 ἵπε σος νῆι ἕα τζῆ ἢ οὔκοῦσι σε ἵσxen 10

ῤῢῃ. α. πιέζοοῦ ἐτ α πα ζαί ἢ ἐβόλῃεν σῶμα ὡ  
 ἐ ἕοῦν ἐ τῆοῦ ἵπε οὔρωμι ἢ οὔωτ ἐρ σα-  
 ἕοῦν ἐ φρο ἢ πα κοιτῶν ὡ ἐβρῆι ἐ νὰ  
 κε ἐβιαῖκ. Ἀς ἐρ οὔῶ ἵξε εὔφῆμιὰ σε ὅμῃ  
 πε τῶ ἵμος νε οὖος οὔμεθνοῦχ ἀν πε 15  
 τῶ ἵμος ὦ τὰ σῶνι ἐτ ταινοῦτ. Τῶρκ  
 νε ἢ φτ πιπαντωκρατωρ νεν περῆωτ ἢ  
 ἀρχηαγγελος ἐθ οὔαβ μιχαῆλ φαι ἐταφ-  
 ἕωτεβ ἢ πιζοῦ ἢ ἀρχεος σε ἵσxen πιέζοοῦ  
 ἐτ ἀ πα μακαριος ἢ ζαί ἢ ἐβόλῃεν σῶμα 20  
 ὡ ἐἕοῦν ἐ φοοῦ ἢ ἐζοοῦ ἵπε οὔρωμι ἢ

ῤῢῃ. β. οὔωτ ἐρ σαἕοῦν ἐ φρο ἢ πα κοιτῶν | οὔδε  
 ἢ πι ἐρ ἀνεχεςθε εἶροῦ ἕωντ ἐ ἕοῦν ἐροι  
 σε χας ἢ τοῦναῦ ἐ πα ζο ἐ πτηρῦ. Ἀφ ἐρ  
 οὔῶ ἵξε πιδιάβολος ἐροι ἢ πεμοτ ἢ τῆοῦ-25  
 νὰχη πεσαῦ ἢ εὔφῆμιὰ τῶν κλητικῶν σε ἢ  
 ὥορπ μεν ἀρε σος ἵπε οὔρωμι ἢ οὔωτ ἢ  
 ἐἕοῦν ὡ ροι ἵσxen ἐτ α πα ζαί ἢ τον ἵμοῦ.

†νοῦ σε ζήππε ἄρε ἐρ νοβι οὔοζ †κὲ ἄνομια  
 ἄρε σοκς ἐβολ ζήππε ἄρε σε μεθνοῦχ ἄρε  
 ὠρκ ἡ νοῦχ. Μη ἡπε σοκς νηι ἅα τζη ἡ  
 ρ̄μ̄ζ. α. οὔκοῦσι σε χας ἡ ὠορπ ἡτα ὠε νηι | ἐ ἡοῦν  
 ἐ πα κοιτων ἡτασοβνι ἐ πα κοῦλατωρ ἐτ 5  
 α πα ζαι τηιτ ἐ τοτq ἡπατ ἐqι ἐβολθεν  
 σωμα μη πικοῦλατηρ οὔρωμι ἀν πε μη  
 ὠαῦκτε ἡ ζοῦτ κοῦλατωρ ἐ σζιμι ἐνεζ οὔκ  
 οῦν οὔον οὔρωμι ἐ ἡοῦν ἅεν πεκοιτων  
 †νοῦ οὔοζ παι κε οὔαι οἡ ἐφ οσον λιχেম 10  
 παι ρωμι ἐν ἡοῦν ἅεν πεκοιτων ἐ ἀρε σε  
 μεθνοῦχ ἐ σωq οὔοζ ἄρε ὠρκ ἡ νοῦχ ἡ  
 †ηαῶεπτο† ἀν ἐ πτηρq ἡ πα σῦγγενης  
 ἀρε ὠαν† νηι ἡτε μετραμαδ τηρς. †σζιμι  
 ρ̄μ̄ζ. β. δε ἡ σαβη εὔφημιλ | ἀσнетq ρως ἡ σωβι 15  
 ἅεν οὔσωβι ἡ π̄π̄ατικον οὔοζ πεχας ἡ πι-  
 διὰβολος ἐqoi ἡ πεμοτ ἡ †μοῦναχη σε ὠ  
 ταςωνι παι ζωβ ρω σε ζεμσι νηι ζαι οὔ-  
 μετατςομ νηι πε φαι οὔοζ †χω ἡμος νε  
 σε οὔ μονον νιχρημα ἐτ ἀρε ἐνοῦ νηι 20  
 νικοςμηνςις εῶβε παι ζωβ ἅεν οὔμεθμνι ὠαῦ†  
 νηι ἡ νιχρημα ἐτ ἅεν πιπαλλατιον ἡτε  
 οἡνοῦριος πιοῦρο ἡ εὔσεβης νηι νικοςμηνςις  
 ἐτ ὠοπ ναq τηροῦ νηι νιχρημα ἡτε παι  
 κοσμος τηρq ἡνε σωωπι ἡμοι εῶρι ἐρ παρα- 25  
 ρ̄μ̄η. α. βενιν | ἡ νιςῦνθνη ἐτ διςεμνητοῦ νηι πα  
 μακαριος η ζαι ἀριστάρχος πιετρατῦλατης  
 εὔταινοῦτ ἡτα ἐρ κωινωνιν νηι κε ρωμι



ἢ φεμμο ψα τῷε νηι ἐ ρατῇ εἰτογβηοῦτ  
 ἐβολ ῥα ὄωβεν νιβεν οὔοῡ αἰχος χε πα-  
 κοῦλατωρ ἐν βογῇ βεν πα κοιτῶν οὔοῡ ἢ τῷε  
 μεθνοῦχ αν πικοῦλατωρ ἐτ α πα ὄς ἢ ῥαι  
 τῇτ ἐ τοτῇ ῥχορ ἐῖοτε κοῦλατωρ νιβεν 5  
 νεν νιογρῶοῡ τῆροῡ ἢτε πικοςμος. φαι  
 ῇ ἐρ χριὰ αν εἶρεκε οὔαι ταμοῇ εἶβε  
 ῤῚῚ. β. οὔνοβι | ιε εἶβε οὔαγαθον ιε φῇ ἐθ ναθῶῡ  
 ἐ χωῇ ἀλλὰ φῇ ἐτεννὰ μεγὶ ἐροῇ ιε φῇ ἐτεν-  
 ναμοκμεκ ἐροῇ βεν πενζῇτ νεν νενλογις- 10  
 мос ψαῖεμι ἐρωοῡ ἢ τῷνοῡ. Καν οὔκοῡχι  
 ἢ μεγὶ ἢτε παιδᾶβολος πε αῇψανῶλ ἐ πζῇτ  
 ἢ οὔαι ἢτεῇψῶπι ἐρε ῥοῇχ χῇ ἐ πικοῦλα-  
 τωρ ἐτενμαῡ ἰςχεν πῖναῡ ῥνατῶβῥ ἐ πεῇ-  
 ραν ἢμαῡατῇ. Καν ἐρε οὔνιῡτ ἢ στρατεῡμα 15  
 ἢτε παιδᾶβολος κῶτ ἐροῇ ιε ἢςεὶ ἐ πεῇκῶτ  
 ψαῖι ἢ τῷνοῡ ἢτεῇθοροῡχωρ ἐβολ ἢ φρῇτ  
 ῤῚῚ. α. ἢ οὔκαπῇος | οὔοῡ εῡῡπ ἢτεοῡῡῡ ὦ τα  
 σωῇ τῇατῇτ ἐ τοτῇ ἢ πικοῦλατωρ ἐτεν-  
 μαῡ ἢτεῇψῶπι ῥῶι ἢ βοῖθος ψα πῖῥοοῡ 20  
 ἐτ ἐρ αὶ ἐβολβεν σωμα. Οὔοῡ βεν πεκεμοῡ  
 οῇ ῥνατῇτ ἐ τοτῇ ἢ φτ πῖαῡαθος ἢ φρῇτ  
 ἢ οὔαῡρον ἐ ναῇεῇ ἢτε ἐρ κληρονομῇ ἢ  
 πῖῡῇβ ἢ εῇεῥ. Αῇ ἐρ οὔῡ ἢςε παιδᾶβολος  
 εῇοι ἢ πςμοτ ἢ τῇοῡναχῇ οὔοῡ πεῥαῇ нас 25  
 χε ματαμοι ῥῶ ἐ παῖρωῇ ἢ παῖ ρῇτ ἐπῇ  
 αῇ ραρ κατὰ φρῇτ ἐρε χῶ ἢιμος οὔνιῡτ  
 ῤῚῚ. β. ἢ ραῡαδὸ πε παῖ ρῡῇ | ας ἐρ οὔῡ ἢςε



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 ΝΕΨΒΑΛ ΝΙΕΖ Ν ΣΝΟΩ ΕΜΑΩΩ ΕΡΕ ΠΙΩΩΙ ΝΤΕ  
 ΤΕΩ ΑΦΕ ΤΕΣ Ε ΠΩΩΙ ΝΙ ΦΡΗΤ Ν ΟΥΡΙΡ ΝΤΩΟΥ  
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 ρπγ. β. Ν ΧΑΙΕ ΕΜΑΩΩ. ΟΥΟΖ ΕΤΑΡΨΟΖΙ ΕΡΑΤΩ | ΝΙ  
 ΠΕΣΝΙΘΟ ΕΒΟΛ Α ΠΕΨΘΟΙΒΩΝ ΨΩΩ ΕΒΟΛ ΝΑΖ-  
 ΡΑΣ ΕΜΑΩΩ. ΕΥΦΗΜΙΑ ΔΕ ΤΣΥΝΚΛΗΤΙΚΗ

ἑτασναγ ἑροq ἑταqωιβ† βεν πεqini βεν †ου-  
 νοу ασζωλ ἑρογн ἐ πεσκοιτων ασàμονι ἢ  
 †ζικων ἑρε πιλγμινι ἢ τε παρχηὰγγελος ἑθ  
 ουαβ μιχανλ ἐρ ζωγραφιν ἑρος ασωπι ασ  
 ἐρ ἀμάληx ἑβογн ἑρος ασωω ἐβολ εсxω 5  
 ἢμος xε παρχηαγγελος ἑθ ουαβ μιχανλ  
 ἀρι βοηθιν ἑροι ἢ τεκναzмет ἢ τοτq ἢ πιца-  
 ἢχροq. Πιζιὰβολος δε αqωπι ἐqòεi ἑρατq  
 pñd. a. савол | ἢ φρο ἢ πικοιτων ἐπι δι ἢ πε qxem-  
 xom ἢ ζωλ ἑβογн εθβε πωοу ἢ παρχηὰγ- 10  
 γελος ἑθ ουαβ μιχανλ ἑταqμαz πικοιτων  
 αqταλε πεqтнв ζixen πεqωαι αqceκhρωоу  
 ἐβολβεν πεqxeβωαι ἐqωω ἐβολ ἐqxω ἢμος  
 xε ω βιὰ ου πε †ηαλiç ἢ ε εγφнmιὰ αλi ἐ-  
 βογн ωα po ειογωω ἐ ἐρ zαλ ἢμο ουοz 15  
 ἢταcокι ἐ πταко nemni λixem† ἑρε θpноуτ  
 ἑροι εθβε ται φοxi ἢ ωε ἀρε àμονι ἢμος ἢ  
 ωорп мен λιτογнoc πιλαос ἢ τε нпoγdαι  
 pñd. b. ἐxен meciac φн èт ουμoγτε ἑροq xε пxс  
 εimeγi ннi πε xε †ηαωκωpç ἢ τεqxom αqθe- 20  
 bioi nem та xom тнpс haten πiωe ἢ τε пic-  
 таγpoc Oγoз icxen ωорп àноk πε èт λi ἐр  
 zαλ ἢ αdαm nem εγà λiθpoу ἐр παpаванин  
 ἢ †ентолн ἢ τε φ† λiλiтoу ἢ ωemmo ἐ πi-  
 παpαdicoс nem нmα ἢ ωωπi ἢ ουωini. Àноk 25  
 on πε èтaι ἐр zαλ ἢ нa аггeлoc ωaт oγ-  
 зитoу ἐβολβεν πογωоу àноk πε èтaι pε  
 нiλφωφ epнoви ωaнтe φ† qotoу ἐβολβεν

ΠΙΝΩΟΥ ἢ ΚΑΤΑΚΛΥΣΜΟΣ. ἈΝΟΚ ΠΕ ἘΤΑΙΤΑΜΕ  
 ῥῆ̅. α. ΝΙΡΕΜΣΟΔΟΜΑ ΝΕΜ ΓΟΜΟΡΡΑ | ΝΕΜ ΘΕΔΩΙΜ  
 ΝΕΜ ΖΩΒΟΙΝ ΕΘΡΟΥ ἰρι ἢ ΝΑΙ ΝΙΩ† ἢ ΠΑΡΑ-  
 ΝΟΜΙΑ ΨΑΝΤΕ Φ† ΖΩΟΥ ἔΣΩΟΥ ἢ ΟΥΧΡΩΜ  
 ΝΕΜ ΟΥΘΗΝ ἸΤΕΡΡΟΤΟΥ ἔΒΟΛ. ἈΝΟΚ ΠΕ ἘΤΑΙ- 5  
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 ΝΕΜΑΣ ΞΕΝ ΤΕΣ ΠΑΡΑΝΟΜΙΑ. ἈΝΟΚ ΠΕ ἘΤΑΙ-  
 ΤΟΥΝΟΣ ΝΕΝΩΗΡΙ ἢ ΠΙΣ̅ ἔΣΕΝ ΔΑΡΩΝ ΑΥΨΩΠΙ  
 ΕΥ† ἸΚΑΖ ΝΑΨ ΨΑΤΕ ΦΘΑΜΙΔ ΝΩΟΥ ἢ ΟΥΜΑΣΙ  
 ἸΤΟΥΨΕΜΨΙ ἸΜΟΨ ἔ Ἄ Φ† ΣΩΝ† ἔΡΩΟΥ ΟΥΟΣ 10  
 ΑΨΡΟΤΟΥ ἔΒΟΛ. ἈΠΛΩΣ ΝΟΒΙ ΝΙΒΕΝ ἈΝΟΚ ΠΕ  
 ῥῆ̅. β. ἘΤΑΙΘΡΟΥΨΩΠΙ. Ω ΜΙΧΑΗΛ ΜΗ ἸΘΟΚ ΑΗ ΠΕ |  
 ἘΤΑΚΣΑΤ ἔΒΟΛΞΕΝ ΤΦΕ ΝΕΜ ΝΑ ΑΓΓΕΛΟΣ ΑΥΨΙΤ  
 ἔΞΡΗΙ ἔ †ΛΥΜΗΝ ἢ ΧΡΩΜ ἔΘ ΜΟΖ. Ω ΜΙΧΑΗΛ  
 ἰς ΤΦΕ ΝΕΜ ΠΙΚΑΖΙ ΔΙΧΑΥ ΝΑΚ ΑΗΨΩΠΙ ἸΖΗΛ 15  
 ΕΜΗΝ ΝΕΜ ΝΑΙ ΞΕΝ ΠΙΔΗΡ ἸΜΑΥΑΤΕΝ ἔΝΣΟΡ  
 Ε ΝΗ ἔΤΕΝΝΑΨΣΕΜΣΟΜ ἸΤΑΖΩΟΥ. ΟΥΑΙ ΞΕΝ  
 ΟΥΠΟΡΝΙΑ ΚΕ ΟΥΑΙ ΞΕΝ ΟΥΜΕΤΝΩΙΚ ΟΥΑΙ ΞΕΝ  
 ΟΥΛΑΝΑΨ ἢ ΝΟΥΧ ΚΕ ΟΥΑΙ ΞΕΝ ΟΥΚΑΤΑΔΑΛΙΑ  
 ΟΥΑΙ ΞΕΝ ΟΥΧΡΟΨ ΚΕ ΟΥΑΙ ΞΕΝ ΟΥΜΕΤΣΑΝΚΟΤΣ 20  
 ΟΥΑΙ ΞΕΝ ΟΥΧΟΣ ΚΕ ΟΥΑΙ ΞΕΝ ΟΥΕΛΚΨΑΙ ΟΥΑΙ  
 ΞΕΝ ΟΥΔΙΟΥΙ. ΕΨΩΠ ΑΗΨΑΝΕΜΙ ΧΕ ἸΠΕ ΝΨ-  
 ῥῆ̅. γ. ΧΕΜΣΟΜ ἔΡΟΨ | ΞΕΝ ΟΥΧΟΡΧΣ ἢ ΠΑΙ ΡΗ† ΨΑΝ-  
 ἸΝΙ ἔΞΡΗΙ ἔΣΩΨ ἢ ΟΥΖΙΝΙΜ ΕΨΩ ΧΕ ΧΑΣ ἸΝΕΨ-  
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 ΖΗΠΠΕ ΛΟΙΠΟΝ ΑΗΧΩ ἸΤΦΕ ΝΕΜ ΠΙΚΑΖΙ ΝΑΚ  
 ΕΨΤΕΜΘΡΕΝΝΑΨ ἔ ΠΕΚΖΟΧ Ε ΤΕΚΜΟΡΦΗ † ΖΟ†  
 ΝΑΝ ἔΜΑΨΩ ΟΥΟΣ ΤΕΚΣΤΟΛΗ ἔΤ ΞΕΝ.ΤΑΙ ΖΩΓ-



ραφιά ἐτ ἥεν ται φοχι ἢ ῶε εσφωτῆ ἥεν  
 ἡανφάβρι ἢ λογιᾶβαν ασβρο ἐ ται νιω† ἢ  
 χομ ἢ φοογ. Οὕῳε φη ἐταγαιῖ ἢ σταγρος  
 ῶατε ρφωρκ ἢ τα νογνι ἡα τῆν ἢ φοογ

ῤῥῥ. β. οὕῳε ον †νογ πε ερε | τεκρικων φωτῆ ἐροῖ 5  
 ὦ μιχανῆ πε ἐτας ερ κωλιν ἢμοι ογοῖ ασβρο  
 ἐροι nem τα χομ τηρς ἢ φοογ ἢπ ασχατ  
 ἢτασχωκ ἢ πα ογῶῳ ἐβολ nem εγφνμῖα  
 †συνκλήτικη. Ὡ βιὰ ἢ φοογ ἐρε μιχανῆ †  
 ἡισι νηι σα σα νιβεν λισῶῳ ογπε †ηααιῖ ne 10  
 ὦ εγφνμῖα †συνκλήτικη ἀρε σω ἢμος †νογ  
 σε †ηαῳσενχομ ἐρο αν ἐρε ερ θαριν ἐ ται  
 κογχι ἢ φοχι ἢ ῶε ἐτ ἥεν ηεχις. Ιεσε ἀγα  
 ῖε αρι ἐμι ne σε †ηνογ ῶα po ον ἥεν ογῆ-  
 ροογ ἐρε σωογν ἢμοῖ αν ἐτε σογ ῖβ ἢ 15

ῤῥῥ. α. παῶνι | πιρσογ ἐτεμμαγ ῶαγσεν μιχανῆ  
 εφθογντ nem μιαγγελος εφφάβτ nem †αγ-  
 γελικη τηρς σαβολ ἢ πικαταπεταςμα ἢτε  
 φιωτ εῶβε νιμωογ ἢτε φιὰρο ἢ χημι ογοῖ  
 εῶβε νιῶ† nem νιμωογ ἢ ρωογ. Ογοῖ 20  
 †σωογν ἀνοκ ἢ φαι σε ῶασῶπι ἢτεῖ ερ  
 ῤ ἢ ἐρσογ nem [ῤ] ἢ ἐσῶρῆ ἢπ αγκην εφτωβῆ  
 ογοῖ εφφάβτ ατῶνε τωογνογ ἐ πῶωι ῶαντε  
 φ† σωτεμ ἐροῖ ἢτεῖ ερ χαριζεσῶε ηαῖ ἢ  
 πεῖ ἐτημα. Λοιπον αιῶανι ἐ πιερσογ ἐτεμ- 25

ῤῥῥ. β. μαγ' | †ηαι ne εισεβτωτ ἥεν ται νιω† ἢχομ  
 ἢταλμονι ἢ ται φοχι ἢ ῶε ἐτ ἥεν ηεχις ἢταλι  
 ἢ μερος μερος ἐρρηι ἐχεν τε ἀφε ἢτεναγ σε



ΤΕΡΑΣΕ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ ἢΝΑΙ ἢΤΕῒ  
 ΕΡ ΒΟΗΘΙΗ Ἐ ΡΟΜΠΙ ἘΖΟΟΥ ἘΤΕΜΜΑΥ. ΜΑΙ ΔΕ  
 ΕΣΣΩΤΕΜ ἘΡΩΟΥ ἢΧΕ †ΣΙΜΙ ἢ ΣΑΒΗ ἘΤΕΜΜΑΥ  
 ΑΣΘΙ ΝΑΣ ἢ †ΣΙΚΩΝ ἢΤΕ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΙ-  
 ΧΑΗΛ ΑΣΘΟΧΙ ἢΣΩῒ ΣΑΒΟΛ ἢ ΦΡΟ ἢ ΠΕΣΚΟΙΤΩΝ 5  
 ΟΥΟΖ ἪΕΝ †ΟΥΝΟΥ Αῒ ΕΡ ΑΘΟΥΩΝΖ ἘΒΟΛ ἢ  
 ρππ. α. ΠΕΣΜΘΟ †ΣΙΜΙ ΔΕ ἘΤ | ΤΑΙΝΟΥΤ ἘΤΕΜΜΑΥ  
 ΕΥΦΗΜΙΑ †ΣΥΗΚΛΗΤΙΚΗ ΑΣΩΩΠΙ ΕΣΙΡΙ ἢ ΖΑΝ†ΖΟ  
 ΝΕΜ ΖΑΝΩΛΗΛ ΕΥΩῒ ἢ ΠΙἘΖΟΟΥ ΝΕΜ ΠΙἘ-  
 ΧΩΡΖ ἢΣΧΕΝ ΠΙἘΖΟΟΥ ἘΤ Α ΠΙΔΙΑΒΟΛΟΣ ὩΕ ΝΑῒ 10  
 ἘΒΟΛ ΖΑΡΟΣ ὩΑ ΠΙἘΖΟΟΥ ἘΤΑῒΧΟΣ ΧΕ †ΗΝΟΥ  
 ἢΤΑ† ΝΕΜΕ ἘΤΕ ΣΟΥ ἢΒ ἢ ΠΑΩΝΙ ΠΕ. ΟΥΟΖ  
 ΝΑΣ†ΖΟ ἢ Φ† ΠΕ ΝΕΜ ΠΑΡΧΗΑΓΓΕΛΟΣ ἘΘ  
 ΟΥΑΒ ΜΙΧΑΗΛ ΕΘΡΕῒΩΩΠΙ ΝΑΣ ἢ ΒΟΗΘΟΣ ΝΕΜ  
 ΝΑΩ†. ΑΣΩΩΠΙ ΔΕ ἪΕΝ ΣΟΥ ἢΒ ἢ ΠΑΩΝΙ 15  
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 ρππ. β. ΣΟΒ† ἢ ΝΗἘΤΟΥ ΝΑ ΕΡ ΧΡΙΑ | ἢΜΟῒ Ἐ ΠΩΑΙ  
 ἢ ΜΙΧΑΗΛ ἢΤΕ †ΠΡΟΣΦΟΡΑ ΝΕΜ †ΑΠΑΡΧΗ ἢΤΕ  
 ΠΙΛΑΟΣ ἪΕΝ ΠΙΤΟΠΟΣ ἢΤΕ ΠΣΟΒ† ἢ ΝΙΣΗΝΟΥ  
 ἪΕΝ ΠΙΜΑ ἢ ὩΩΠΙ ΜΕΝΕΝΣΑ †ΣΙΡΗΝΗ ΑΠΛΩΣ 20  
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 ἘΠΙ ΔΗ ΝΕ ΟΥΡΑΜΑῒ ΤΕ ἘΜΑῒ. ΠΙΔΙΑΒΟΛΟΣ  
 ΔΕ ΠΙΜΑΣΤΕ ΠΕΘΑΝΕῒ ἢ ΣΗΟΥ ΝΙΒΕΝ ἢΠΕ  
 ῒῒῒΑΙ ἘΡΟῒ ΕῒΝΑῒ Ἐ ΠΙΔΓΛΑΘΟΣ ἘΡΕ ΤΑΙ ΣΙΜΙ  
 ἢΡΙ ἢΜΩΟΥ ΕΣΣΟΒ† ἢΜΩΟΥ ΕΘΡΕΣΤΗΙΤΟΥ ἪΕΝ 25  
 ΠΩΑΙ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ἘΘ ΟΥΑΒ ΜΙΧΑΗΛ  
 ρπο. α. ἘΤ Α ΠΙΟΥΩΙΜΙ ἢ ἘΒΟΛ ἢ | ΖΑΝΑΤΟΟΥἢ ἢ ΣΟΥ  
 ἢΒ ἢ ΠΑΩΝΙ ἘΤΙ ΕΣΟΖΙ Ἐ ΡΑΤΣ ΕΣΩΛΗΛ ἢ

φηλαγ ἢ ὡρπ εσερετιν ἢ φτ ἕεν φραν ἢ  
 παρχηαγγελος μιχαηλ εθρεφδρι ἐ ρατq  
 νημαс ωατ εсωк ἐβολ ἢ πιωεμωι ἐταс-  
 зитотс ἐροq ογoз ἡτεφназμεс ἐ πикотс  
 τηρογ ἡτε πιδιαβολос. Ζηппе ic πιδιαβολос 5  
 αqι αqδρι ἐ ρατ q ἡπεсἢθo ἐβολ εqoi ἢ  
 псмот ἢ ογαρχηαγγελος ἐρε занниω† ἢ  
 тенз ἡμοq εqmnp ἢ ογμοхb ἢ νογв зичен  
 pπθ. β. τεq†пи εqтотс ἢ ὦni ἡmini | ере оγχлом  
 зичен τεqαφε αqθαμiнoγτε ἐβολἕен занὼni 10  
 ἢ μαργαριthс ἐнаωе ἢ соγeнoγ ἐре оγω-  
 вoт ἢ νογв ἕен τεqзix ἢ ογiнaм αλλα πι-  
 мiни ἡτε пicтaγpoc ἐθ ογав χη зичωq αη.  
 Ἐтаqι αqoзi ἐρατq ἡπεсἢθo ἐβολ εqἕен  
 παι niω† ἢ ωoγ ἢ ται main ἐтасnаγ ἐροq 15  
 ac ep зo† ἐмаωω aczeи зичен пиказi. Ἰθoq  
 δε αq†тотс αqтoγнocс пeхaq ηac xe ἡп ep  
 epзo† ὦ †сziмi ἐт τaiнoγт ἡпeмθo ἢ φ†  
 pπz. α. нeм neqαγγελoc ἐθ ογав | xepе †сziмi ἐт  
 a пeсmaкapиoc ἢ zai xeм зmot ἡпeмθo ἢ 20  
 φ†. Ἰθo δε зoi a пeмакapиcмoc ωωпи ἢ  
 φpη† ἢ ογламπac εq ep oγωиni ἢ пeмθo ἢ φ†  
 Xepе θи ἐт a нeс θγcиa нeм нeс àгaπи ωωпи ἢ  
 φpη† ἢ ογcoвт ἢ ααμaнтiнoн ἐ †oиkoγмeнн  
 тнpс xe ἡne πιδιαβολос ет зωoγω ep зал 25  
 ἡmoс. Apи пicтeγiн нни ὦ †сziмi ἐт cмa-  
 pωoγт xe eиnнoγ ἐβολзитeн φ† пiпaнтo-  
 кpaтωp aиnаγ ἐ ne ωлнл ἐт apεaитoγ ἢ

ρ̅ξ̅. β. φοογ αγὶ ἐ πωωι ἢ πεμθο ἢ φ† | εγ̅ ερ  
 ογῶινι ἐροτε φρη ἢ ογῶβα ἢ κωβ ἢ соп  
 αγῶωπι εγ̅ζι ακτιν ἐβολ ἐμαῶω αγῶοορτερ  
 ἢ †αγγελι τηрс. Ογος αφογορпт ωаро ἢξε  
 φ† ογος αqσω ἢ zансахи ннι xε ἢταxοτοу 5  
 ne xε xас ἢтесωтем ἢнн ἐθ нαι ἐβολθεν ρωι  
 zина ἢтесини ἢ ογνιω† ἢ таиò ἢ πεμθο ἢ  
 φ†. Те cωογн xε αqκнн ἐxос ἢxe φ† xε  
 qсωтп ἢxe писωтем ἐροте пiωογῶωογῶи ογος  
 ἐ аре ωан ер ат cωтем ἢса нн ἐ †наxοтоу 10  
 ρ̅ξ̅. α. ne ἀνοκ αν πε | ἐт аре ер ат cωтем ἢсωq  
 алла φ† пе cсbнoγт γар xε ат cωтем нивен  
 αqωоп бен птако. Ас ер ογῶ ἢxe †сzини  
 ἢ саbн есxω ἢмос xε ματαμοι xε αῶ ne  
 нисахи ἐтаqзeнzωнк ἐρωογ ἢxe φ† еθрек- 15  
 xοтоу ннι ἀноκ †нааитоу ογος ἢтаареz  
 ἐρωογ. Αqер ογῶ ἢxe πιδιὰβολос eqxω  
 ἢмос xε λ φ† zонзeн ἐ tot einнoγ ἐβολ-  
 zi totq einнoγ zаро xε zω ἐро ἐретакo ἢ  
 пeтeнтe пемакариос ἢ zai аре xω ἢмос xε 20  
 ρ̅ξ̅. β. ει† ἀραπн ба πογxαι | ἢ теqψγxн. Ic πεzαι  
 αq ер κληροномин ἢ нiaγaθoн ἢте θμετογpo  
 ἢ нифноγì. Ογ γар ἐро пе ἐ παῶαι ἢ нαι  
 пpocфopà nem нαι ἀραпн тнpoγ ἐpe† ἢмωoγ  
 nem нαι ωлнλ ἐт oῶ еpe ἢри ἢмωoγ. † ογ- 25  
 κογxи ογος xα ογκογxи бен пенι мнпoc  
 ἢте ер бaиè мененca oγcнoγ. Ογος мененca  
 нαι ἐῶωп ἢте πιδιὰβολос наγ ἐро ἢ παι

ρητ̃ ἐρε τ̃αγαπῃ γναχὸς ἐρο ἡτερῶν ἐβολ  
 ἢ πετεντε κατὰ φρητ̃ ἐταρῶν ἐβολ ἢ  
 ρξ̃β. α. νιζῦπαρχοντα ἡτε ἰωβ | Ἐπὶ δὲ ἰωβ ζω  
 ναῖρι ἢ παὶ ρητ̃ ἢ νιζηκὶ εἴθε φαι ἀγτακο  
 ἢ πενταγ τῆρῳ οὐοῦ ἀγβωλ ἡπερ κε σωμα 5  
 ἔεν ζανφεντ εὔζωοῦ νεν νιμκαζ ἡζητ  
 ἡτε νεφωρη νεν νεφωρη (sic) ἀφῶρε πῆνι  
 ζῆν ἐβρη ἐξωοῦ οὐοῦ ἀγμοῦ ἢ οὐκοπ ἢ  
 οὐωτ. Ἰς φη ἐθ οὐαβ οἷν δαογβια ἀρχὸς ἐρο  
 εἴθε νιμετναητ ἐ ναῖρι ἡμωοῦ ἐρκωσ ἢ ἰο  
 νισωμα ἡτε νη ἐτ ἐφναχέμοῦ εὔμωγτ  
 ἐφῶμε νιμωοῦ ἀ πιδιὰβολος χοῦ ἐρο  
 ρξ̃β. β. ἀῖρι ἐζρη ἐξωῳ ἢ οὐμετζηκὶ κε περ  
 οὔραμαδ ἐμαῳ πε. Ἐ πῶλ ἐ ἀφῶρε νιβ-  
 λερμη ἐξεν νεφβαλ ἀγαιῳ ἢ βελλε μαλλον 15  
 ζανζαλατ̃ ἀν νε ἢ παὶ ρητ̃ ἀλλὰ ἡθοῳ  
 πιδιὰβολος πε νεν ζαν κε δειμων ἀγ ἐρ  
 πικμοτ ἢ νιζαλατ̃ ἀγαιῳ ἢ βελλε εἴθε  
 πογχοῦ ἐβοῦν ἐροῳ. λοιπον ταῶερὶ ἐῳπ  
 τερασωτε νισωὶ κατὰ πιογασαζῆν ἡτε πῶς 20  
 ζω ἐρο ἔεν ναι ζβνοῖ ἢ παὶ ρητ̃. Ἀρχος  
 νην οἷν ἡξε φτ̃ ξε ἀχος νε ξε ζηππε ἡμον  
 ωρη ῳπ νε νεν πεμακαριος ἢ ζαι ἀρις-  
 ρξ̃γ. α. ταρχος πικρατγλατης λοιπον | τῶνι ἡτε  
 ζεμσι νεν οὔρωνι ἐγταῖνογτ ξε ἐρε σφο 25  
 ἢ οὔωρη νημαῳ ξε χας ἀρεῳανὶ ἐβολῆεν  
 σωμα ἡτερ ἐρ κληρονομῆν ἢ φη τετε οὐοῦ  
 ἡτερῳπ ἐῖρι ἢ πεμεγὶ ἀρεῳανὶ ἐβολῆεν

ϸωμα Ερε ερ ου̇ ερε οι̇ ἢ ατ̇ ω̇ηρι̇ ἡμιον  
 Ϸλι̇ ἢ Ϸελπις̇ ναω̇ωπι̇ νε̇ ωα̇ ἐνε̇ε̇. Ου̇ο̇  
 αφο̇α̇ρ̇σα̇ρ̇νι̇ ν̇ηι̇ ο̇ν̇ ἢ̇σε̇ π̇δ̇̇ σε̇ ἄ̇ς̇ο̇ς̇ νε̇  
 ἐ̇ω̇ωπ̇ τε̇ρα̇ς̇ω̇τε̇μ̇ ἡ̇ς̇ω̇ι̇ ἢ̇τε̇ Ϸε̇μ̇σι̇ νε̇μ̇ Ϸαι̇  
 ι̇ε̇ Ϸε̇μ̇σι̇ νε̇μ̇ ἡ̇λ̇λα̇ρι̇ς̇ο̇ς̇ φ̇η̇ ε̇τ̇ †̇των̇ νε̇μ̇ 5  
 ρ̇̇̇̇. β. ο̇ν̇νο̇γ̇ρι̇ος̇ πο̇γ̇ρο̇ | Ϸη̇π̇πε̇ γα̇ρ̇ α̇φο̇γ̇ω̇ ἐ̇  
 σο̇β†̇ ἢ̇ πε̇ρ̇στ̇ρα̇τε̇γ̇μα̇ ε̇φο̇γ̇ω̇ ἐ̇ ω̇λι̇ ἢ̇τε̇ρ̇  
 με̇το̇γ̇ρο̇ ἢ̇ το̇τ̇ρ̇ ου̇ο̇ς̇ ἢ̇τε̇ρ̇ ε̇ρ̇ δ̇̇̇ ἐ̇ ν̇ι̇χ̇ρ̇η̇μα̇  
 τη̇ρο̇γ̇ ἢ̇τε̇ ν̇ι̇ρ̇ω̇με̇ος̇ †̇ς̇̇ι̇μ̇ι̇ δ̇ε̇ ἐ̇τε̇μ̇μα̇γ̇ ἢ̇  
 σα̇βε̇ ε̇γ̇φ̇η̇μ̇ι̇λ̇ α̇ς̇ε̇ρ̇ θ̇α̇νε̇ς̇θ̇ε̇ ἐ̇ ἡ̇ι̇με̇τ̇ς̇α̇ν̇κο̇τ̇ς̇ 10  
 ἢ̇τε̇ πι̇δι̇α̇βο̇λο̇ς̇ ου̇ο̇ς̇ α̇ς̇ε̇μ̇ι̇ σε̇ ἡ̇θο̇ρ̇ πε̇ ἐ̇τ̇  
 σα̇ξι̇ νε̇μα̇ς̇ Ϸι̇τε̇ν̇ νε̇ρ̇ς̇α̇ξι̇ ἐ̇θ̇ με̇ρ̇ ἢ̇ πα̇θ̇ος̇  
 ἡ̇θο̇ς̇ δ̇ε̇ πε̇ς̇α̇ς̇ να̇ρ̇ σε̇ μα̇τα̇μο̇ι̇ σε̇ α̇ς̇ς̇β̇η̇ο̇γ̇τ̇  
 ἡ̇θ̇ων̇ β̇ε̇ν̇ ν̇ι̇γ̇ρα̇φ̇η̇ σε̇ ἡ̇π̇ ε̇ρ̇ †̇ ἁ̇γα̇π̇η̇ ου̇δ̇ε̇  
 προ̇ς̇φο̇ρα̇ ι̇ε̇ σε̇ ἡ̇π̇ ε̇ρ̇ ω̇λη̇λ̇ ι̇ε̇ σε̇ Ϸε̇μ̇σι̇ 15  
 ρ̇̇̇̇. δ. α. νε̇μ̇ Ϸαι̇ β. Κε̇ γα̇ρ̇ τε̇ν̇ς̇ι̇μ̇ι̇ ἢ̇ φ†̇ ε̇ρ̇ζ̇ον̇ζε̇ν̇  
 να̇ν̇ β̇ε̇ν̇ ου̇μ̇η̇ω̇ ἢ̇ μα̇ σε̇ ω̇α̇ρε̇ †̇α̇γα̇π̇η̇ Ϸω̇β̇ς̇  
 ἐ̇βο̇λ̇ζ̇ι̇ σε̇ ἢ̇ ου̇μ̇η̇ω̇ ἢ̇ νο̇β̇ι̇ ου̇ο̇ς̇ ο̇ν̇ σε̇ πι̇ναι̇  
 ω̇α̇ρ̇ω̇ο̇γ̇ω̇ο̇γ̇ ἡ̇ι̇μο̇ρ̇ Ϸι̇ξε̇ν̇ †̇κ̇ρι̇ς̇ι̇ς̇ Ου̇ο̇ς̇ ο̇ν̇  
 τε̇ν̇ς̇ω̇τε̇μ̇ ἐ̇ πι̇προ̇φ̇η̇τ̇η̇ς̇ ε̇ρ̇ω̇ ἐ̇βο̇λ̇ ε̇ρ̇ς̇ω̇ 20  
 ἡ̇ι̇μο̇ς̇ σε̇ Ϸαι̇ ἢ̇ νε̇τε̇ν̇θ̇γ̇ς̇ι̇α̇ ν̇α̇ω̇ε̇ ν̇ω̇τε̇ν̇  
 ἐ̇βο̇γ̇η̇ ἐ̇ νε̇ρ̇α̇γ̇λ̇η̇ο̇γ̇ ου̇ο̇ς̇ ο̇ν̇ κε̇ μα̇ σε̇ ου̇θ̇γ̇-  
 Ϸι̇α̇ νε̇μ̇ Ϸμο̇γ̇ ἐ̇θ̇ να†̇ ω̇ο̇γ̇ ν̇η̇ι̇ ου̇ο̇ς̇ ο̇ν̇ σε̇  
 †̇θ̇γ̇ς̇ι̇α̇ ἢ̇τε̇ π̇δ̇̇ ου̇γ̇η̇τ̇ ε̇ρ̇ ου̇γ̇α̇β̇ πε̇ Ου̇ο̇ς̇ ο̇ν̇  
 τε̇ν̇ς̇ω̇τε̇μ̇ ἐ̇ πα̇γ̇λο̇ς̇ πι̇ρε̇ρ̇†̇ς̇β̇ω̇ ε̇ρ̇ζ̇ι̇ω̇ι̇ω̇ 25  
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 ου̇μ̇ε̇τα̇θ̇μο̇γ̇ν̇κ̇ ου̇ο̇ς̇ ω̇ε̇π̇ Ϸμο̇τ̇ β̇ε̇ν̇ Ϸω̇β̇  
 ν̇ι̇β̇ε̇ν̇ Ου̇ο̇ς̇ ο̇ν̇ α̇κ̇ς̇ο̇ς̇ ν̇η̇ι̇ σε̇ Ϸε̇μ̇σι̇ νε̇μ̇ Ϸαι̇



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ἔρο ὡατε φρη ζωτπ ἢ φοογ σε χας ἵνε  
 ρζζ. β. qì ἵξε πιχερης ἔτ ζωογ | ἵτεq ep π ἔτ ζωογ  
 νε εῶβε φαι π ετ cωene πε ἵτει ἵτε οὔωωτ  
 ἵμοι σε αιχω ἵcωι ἢ τα αρρελι αὐ ὡαρο Ac  
 ep οὔω ἵξε εὔφημιὰ †cγγκλητικη πεxas 5  
 naq σε αιcωτεμ βεν πιεγαγγελιον ἐθ οὔαβ  
 σε βεν πιcνογ ἔτ α παιδιβολος † ἢ πεφογοι  
 ἐ πεncωτηρ ἢ αγαθος εῶρεq ep πιραζιν  
 ἵμοq Aqχος naq ζωq σε φαβtk ἵτεκοὔωωτ  
 ἵμοι ἀνοκ †na† naκ ἢ νιμετοὔρωογ τηρογ 10  
 ἵτε πικocmoc nem ποὔωογ Οὔοz ἀ πx̄c ἐμι  
 ρζη. α. ἢ †οὔνογ σε οὔca ἢ πετρωογ νε | aq ep  
 ἐπιτιμαν naq μηπωc ἵθοοκ πε φη ἐτεμμαγ  
 εκοὔωω ἐ ἐρ zal ἵμοι Aq ep οὔω ἵξε  
 παιδιβολος σε ανοκ an πε φη ἐτεμμαγ ἵνε 15  
 cωωπι ἵμοι ἐνεz ἢ αω ἢ ρη† epε φη  
 ἐτεμμαγ naxim ἢ παι niω† ἢ ωογ ἐ †ep  
 φοριν ἵμοq Ιcxen πιnaγ rap ἐταq ep ατ  
 cωτεμ ἵca †εντολη ἵτε πῶc aqxωnt ἐροq  
 aqoγazcazmi nni ἀνοκ μιxanh λιβaωq ἐβολ 20  
 ἵπεq ὡογ τηρq Ac ep οὔω ἵξε †cziμι  
 ρζη. β. ἐτταινοὔτ ecxω ἵμοc σε icxe ἵθοοκ | πε  
 μιxanh aqθων πιnnini ἵτε πιcταγρος eq  
 zixen πεκωβωτ κατα πιρη† ἐ †naγ ἐροq  
 eqφoτz ἐ ται zικων epε πιxαpакτηρ ἵτε 25  
 μιxanh φοτz ἐβολ ἐροc Aq ep οὔω ἵξε  
 παιδιβολος eqxω ἵμοc σε nai· ζωγpαφιὰ  
 εὔοὔωω ἐ ταλε κοcμhcic ἐxωογ ἵξε niζω-



- ελι ἢ ἀπολογία ἔχω ἢ πεκῆθο ἐβολ ογορ  
 αςτωνς βεν πιμα ἐ ναςρεμσι ἢ βητς εσογωω  
 ἐὶ γαρορ ἢ τρικων ἢ τε παρχναργελος ἐθ  
 ογав μιχανλ Αφωιβ† ἢ περςμοτ αqδι ἢ πιῖν  
 ἢ ογμογι ερρεμρεμ ρως δε ἢ τε περβρωου 5  
 ρῶ. β. μορ ἢ τπολις τηρς αqχωλεμ αqλῶνι ἢ |  
 πεςμογτ αqωςρ ἢ μορ ρως δε ἢ τ εςχα τοτς  
 ἐβολ φμογ ογορ αqχω ἢ ρανσασι ἢ παι  
 ρη† οη ξε φαι πε πιερσοογ ἐτ αρε ἰ ἐβολ  
 xix ἢ βητq λιβici εixωρx ἐρο ic ογνιω† 10  
 ἢ choγ ἀλλα ἢ πι ωςεμχομ ἐρο ωλ τῆναγ  
 μαρε qι τῆνογ ἢ τεqῆναρμι ἐβολβεν να xix  
 ἢ ξε φη ερε ερ θαριν ἢ μορ τςριμι δε ἢ cavi  
 ἐτεμμαγ ναςρεχρως ἐμαωω πε ρως δε  
 ἢ τες χα τοτς ἐβολ ἐ φμογ αςωω ἐβολ εςχω 15  
 ρῶ. α. ἢ μορ ξε παρχναργελος μιχανλ | ἀρι βοηθι  
 ἐροι βεν ται ογνογ ἢ αναγκη ἔτι δε ερκω†  
 ἐ† ἢ καρ νας ἢ ξε πιαιλβολος ic παρχνα-  
 ργελος ἐθ ογав μιχανλ αqογωηρ νας ἐβολ  
 ἢ τῶγμογ εq ερ φοριῖν ἢ ογλξιωμα ἢ vaci- 20  
 λικον ἐρε ογον ογωβωτ ἢ νογβ χη βεν τεq-  
 xix ἢ ογῖnam ἐβολ ερε πτγπος ἢ πισταγρος  
 ἐθ ογав χη ριχωq Ογορ ἂ πιμα τηρq ερ  
 ογωῖνι ἐροτε φρη ἢ ογθα ἢ κωβ ἢ σοπ  
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 ογ ρο† εqχω ἢ μορ ξε πα ὅς παρχναργελος  
 ρῶ. β. μιχανλ αι ερ novi | ἐ τφε νεμ πεκῆθο ἐβολ  
 ξε αι ερ τολμαν ρολως αι ἐ βογν ἐ πιμα ερε

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ῥοῖ. α. χαρακτηρ ἢ πιαρχηαγγελος μιχανλ ἡταχαρ  
 βεν πα ηι ἢ ναω† ογορ ἡτεκτηιτ ἐ τοτq  
 ἡτεqωπι ηηι ἢ κογλατωρ ἡτεq ep ναω†  
 ηηι βατεν πῶς ωατ eqωini ηηι ἡταρωλ  
 ωαροq ἢ φρη† ἢ ρωmi ηιβεν ἄνοκ πε μιχανλ 5  
 φη ἐτ cωτεμ ἢ ογον ηιβεν ἐτ τωβρ ἢ φ†  
 βεν πα ραν Ἰπ ep ep ρο† ρηππε ραρ μεν-  
 ενca ὅρε xωκ ἡπε ωεμωι ἐβολ ἐρε ἰρι ἡμοq  
 βεν παρρη †ηηογ ἡcωι ἄνοκ ηεμ κε μηω  
 ἢ αγγελος ἡταολ† ἐ ηι μα ἢ εμτον ἡτε φ† 10

ῥοῖ. β. ηαι ἐτ a πε ραι ep κληρονομιη | ἡμωογ †ριρηηη  
 ηεμε Ογορ ἐταρξε ηαι ηας ἡξε πιαρχηαγ-  
 γελος μιχανλ αqρωλ ἐ πωωι ἐ ηιφηογῖ βεν  
 ογνιω† ἢ ωογ εcορι ἐ ρατc εccomc ἢ cωq  
 Μενενca ηαι δε acωε ηας ἐ †εκκληcià ἐ 15  
 ρατq ἢ ἄββα ανθγμοc πιἐπισκοποc ἡτε  
 ται πολиc Πιωορп ἢ φωωεν βεν ηενxix ἢ  
 πιxρηcοcτομοc ἐθ ογав ἰωανηηc πιαρχηἐ-  
 πисκοποc ἡτε κωcταητιηογποлиc φη ἐτ ἄ

ῥοῖ. α. ται ηηcοc τηρc δι ογωini ἐβολρι τοτq | ογορ 20  
 acταμοq ἐ ηη τηρογ ἐτ ἄ πιαρχηαγγελος  
 xοτογ ηας αq† ωογ ἢ φ† ηεμ πιηιω† ἢ  
 αρχηαγγελος ἐθ ογав μιχανλ Ογορ αqθωογ†  
 ἢ †cυηαzic αqχω ἢ πιωεμωε ἐβολ βεν ογ-  
 xωλεμ ηεμ ογνιω† ἢ ταιὸ Μενενca ἢ † 25  
 cυηαzic acì ἐβολβεν †εκκληcià acρωλ ἐ  
 πεcηι ογορ acxωκ ἐβολ ἢ πιωεμωι ἡτε  
 ηicηηογ ἢ ρηκi ἐc ep διακωηηη ἐρωογ Ογορ



ἔταγκην ἐγοῶν οὐοὺ ἐγὼ ἀσοῶρπ·ἡσα  
 ῥοῦδ. β. πα ἰωτ ἐνεπισκοπος | ἀσ†ζο ἐροῦ εἰρεφαῖς  
 νενπωα ἡτερζωλ ἐ πεσνι οὐοὺ ἀρζωλ ψα-  
 ρος ἡ χωλεμ ἔταγελ πωινι δε нас ἡτερ  
 παροῦσιὰ ψαρρος ἀσὶ ἐβολ ἡα σωρ ψα πιμαρ 5  
 ῥ ἡ ρο ἡτε πεσνι ἀσφάβτс ἐξεν νεφδαλαγс  
 ἀσ†φι ἐρωοῦ ἡ οὔνιω† ἡ ναγ ἡθοῦ с  
 πῖἐπισκοπος ἐθ οὔαβ ἀγοῦνнос ἐζρнι еρσω  
 ἡμος нас с τωнι ἐζрнι ὦ †сгннι ἐт сма-  
 ρωοῦт гитен φ† нем πирωнι Ἀληθως ἀ φ† 10  
 бι ἡ не θῦσιὰ ἡτο† ἡ φрн† ἡ ἀβελ πῶннι  
 ῥοῦε. α. οὐοὺ | ἀρψωλεμ ἐ νεβλιλ ἡ φрн† ἡ на  
 μελхиседек ποῦро ἡ салннι πιοῦнв ἡτε φ†  
 ἐт боси сс ἀρε ἐн οὔ ἡен οὔсωοῦтен ἡθος  
 δε ἀλᾶмонι ἡмоῦ ἡен οὔннιω† ἡ τннн ἀсолг 15  
 ἐβοῦн ἐ πεскоитων ἐρε тгикων ἡ πιαρχнаг-  
 геλος михаηλ ἡ ἡнтг Ἀсхω ἡароῦ ἡ οὔ-  
 θρονос ἐн елѣфантинон нем гансγμψελιον  
 ἡ гат εἶρε ннресвγтерос нем ннзидκων  
 гемси гисωοῦ ἔταγωλнλ δε ἀγгемси οὐοὺ 20  
 ῥοῦε. β. ἀсоῶнн | ἡ ннрωοῦ ἡτε πεснн ἀс ἡнн ἡ нес-  
 гγπαρχонта тнроῦ ἐβολ исхен οὔ κεφαλεон  
 ψа οὔ ἐλхистон φн ἐт таиноῦт нем φн  
 ἐт сохев асхаγ ἡпесн̄θο ἐβολ Песас наг  
 сс παιωт ἐθ οὔαβ бн ἡ наи κοῦси ἡ χρнма 25  
 ἡ тот ἡтексороῦ ἐ ннгннн ἡарои нем па ма-  
 карιος ἡ гαι ἡен φран ἡ πιαρχнаггелос  
 ἐθ ὀγав михаηλ гина ἡτερ †ζο ἐсωи ἡ пем-

θο ἢ φ† ἀνοκ nem πα μακαριος ἢ γαι  
 ἀρισταρχος πιστρατυλατης εἶρε q ep οὔναι  
 pōs. a. nem ταταλε | πωρος ἢ ψγχη βεν περβημα  
 ἐτ οι ἢ 2ο† Πιἐπισκοπος δε αφογαρσαρμι  
 ἐθορυ ὠλι nen και niβεν ἐτ εντας ἐ †εκ- 5  
 κλησιὰ οὔορ ηςεβιαικ ασχαγ ἐβολ εὔοι ἢ  
 ρεμζε Ασωπι δε βεν παι ἐ2οογ ἢ οὔωτ  
 ἐτε σογ ιβ ἢ παωνι πε Ἐτι εν2εμσι nem  
 πιἐπισκοπος ἢ caxi ανωωλεμ ἐ οὔνιω† ἢ  
 cθοι ἢ οὔγι ἢπ ενωωλεμ ἐ οὔον ἢ περρη† 10  
 ἐνε2 Ἐπι δη nai ἢμαγ 2ω πε ει2εμσι nem  
 πα ιωτ ανθῆμος πιἐπισκοπς (sic) ἐθ οὔαβ  
 pōs. b. πιωορπ | ἢ φωωεν βεν nenxix ἢ φη ἐο  
 οὔαβ ιωαννης πιπχρηc[oc]τομος εἶοι ἢ πρεc-  
 βυτερος Ἐτανωωλεμ δε ἢ παι niω† ἢ cθοι 15  
 ἢ οὔγι ανχα toten ἐβολ2ιτεν ται niω† ἢ  
 θεωριὰ Μενενcωc αcταcθoс 2α πα ιωτ ἢ  
 ἐπισκοπος πεxac nac xe ††2ο ἐрок πα ιωτ  
 εἶρεκ†2ο ἐxωι 2ινα ἢτα ep ἀπανταν ἐ φ†  
 βεν οὔογνογ ἐ nanec Xe οὔνι acbωnt ἐροι20  
 ἢxe †οὔνογ ἐτοὔναφωρx ἢ τα ψγχη ἐβολ-  
 pōs. a. βεν πα cωμα ἢ ἐβινη ωα πιἐ2οογ | ἢτε  
 πιniω† ἢ 2ап Ке gar ic παρχηαγγελoс  
 μιxανλ aqι ἢcωι ἐρε ἀρισταρχος πα γαι  
 moωι nemaq nem 2an κε mиω ἢ αγγελoс 25  
 nemaq Ἐταc ενκοτ δε ἐxен пeсma ен κοτ  
 ἐταcφορωq βεν ηςcxiх à πιἐπισκοπος ωληλ  
 ἐxωc ἢ οὔνιω† ἢ naγ Μενенcωc αcqai

ἢ περσο ἔ πωωι ἕεν πρo ἢ πιἐπισκοπος  
 nem πιμηω τηρq πεxас πωoυ xε †ωini ἐρω-  
 тен ἕен πбс Ἀρι †ἀραπн ἢ τετεν† ннi ἢ  
 p̄ōz̄. b. τρικων ἢ πiαρχηαγγελος μιxαηλ | ἢτα ep  
 аспазесөн ἢmос ἢ παι κε соп ἕа †zη ἢπα 5  
 †i ἐβολῆен cωma ἕен †oυnoυ ἃ πiἐπισκοπος  
 ἃμονи ἢ †τρικων αqтнiс нас ἢθoс δε ac ep  
 аспазесөн ἢmос ecxω ἢmос Xε πα бс πiαρχη  
 αγγελος ἔθ oγав μιxαηλ ozi ἔ pαтк nemи  
 ἕен ται oυnoυ θαι ἔт oi ἢ zο† Nai δε 10  
 en cωтем ἐpос ecxō ἢmωoυ ἃnon δε nem  
 πιμηω ανcωтем ἔ πῆpωoυ ἢ oυниω† ἢ mηω  
 eyбoσι ἐmaωω ἔxен noγἐpнoυ ἢ φpη† ἢ  
 p̄ōn. a. oυκαταpактнc epωω | ἐβολ oγoз ἃ nenβαλ  
 ἢ mиmηω нikoυxi nem ниниω† низωoут nem 15  
 низиoи λγнay ἔ πiαρχηαγγελος ἔθ oγав  
 μιxαηλ ep ep oγωini ἢ φpη† ἢ φpη epōzi  
 ἔ pαтq zixен eyφнmиἃ †cγнκλнтнkн epе  
 ннчвi ἢ pαтq oi ἢ φpη† ἢ oγzomт ἢ варωт  
 epфoci ἕен oγxρωm epе oγon oγcaлпиггoc 20  
 ἕен тeqxiз ἢ oγinam ἐβολ epе oγon oγтpо-  
 xoc ἢ φpη† ἢ oγzapma ἕен тeqxiз ἢ бaxн  
 epе oγon oγcтayгoc zixωq Ep ep φopиn ἢ  
 p̄ōn. b. oγzεвco | ecсωтп ἐzote θa нioγpωoυ ἢтe  
 пикocмoc ἢ oγθва ἢ kωв ἢ соп Etannaγ δε 25  
 ἐpoq ἢ παι pη† aηωθoopтep oγoз aηxα  
 тoтen ἐβολ ἐθве тeqzο† Oγoз aηнay ἐpoq  
 epōzi ἔ pαтq epcωoυтen ἢтeqcтoлн ἢ oγωini

ἐβολ ῥως ἐρσολσελ ἢ †ψγχι ἢ †ςζιμί ἢ  
μακάρια ετεμναγ εγφνμια †ςγνκλητικη  
εθρεσι ἐξεν τερστολη ἐθ ογав Παи ρη† δε  
αс† ἢ πεсппā ἐρε †ζικων ἵτε παρχηλὰρ-

ῥῶθ. α. γελος μιχανλ ταλνογт ριξεν πεсвал | ἵπατε- 5  
сὶ ἐβολθεν σωμα Ογος ανσωтем ἐ πῆρωογ  
ἢ μнω еγ ер ψαλιν еγсω ἵμος се пбс  
сωογн ἢ φμωит ἵτε μῶμнι τογκληροномιὰ  
ἐсешωпи ωа ἐнез †ζικων δε ἵτε παρχηλὰρ-  
гелос μιχανλ ἐт χн ριξен пго ἢ †ςζιμί 10  
се ἐтас† ἢ πεс ппā à †ζικων ρалаи ἢ  
†ογноγ ἵп ενēмι се ἐтасρωλ ἐ θων ογος  
анха †ςζιμι бен πм̄гав ἵτε ἀριстарχος  
песгаи Асешωпи де ἐтанθωмс ἵмос ἀн̄и ἐ

ῥῶθ. β. †εκκληсиὰ | εθρεп ер †ςγнaзic à πιēπic- 15  
копос ἰ ἐβογн ἐ πитоπος φαι ἢ θογнт ἢ бнтγ  
†ноγ де бен φран ἢ παρχηλὰρ γелос ἐθ ογав  
μιχανλ Ογος ἐтаг ш̄е ἐβογн ἐ πῶγсиὰстн-  
рион ката τερςγνнθiὰ агнаγ ἐ τζικων ἢ  
παρχηλὰρ γелос он ἐтасρалаи ἐβολθεν πини 20  
ἢ еγφнμiа есàш̄и бен пāнр атбне сix ἢ  
рωми бен †χοгки ἵτε пма ἐθ ογав Пiēπic-  
копос де аqωш̄ ἐвол егсω ἵмос се ѿ нiрωми  
ἵте †траки †ннсос λμωми ἢ тетемнаγ ἐ

ῥῥ. α. ται нiω† | ἢ сом ἵτε παρχηλὰρ γелос ἐθ 25  
ογав μιχανλ Ογος à пмнш̄ тнрг бoxи ἐ  
боγн ἐ πῶγсиὰстнрион ογος аннаγ бен нен  
вал ἐ †ζικων ἵτε παρχηλὰρ γелос μιχανλ

ἐς λωι ἥεν πιαρ ατῶνε xix ἡ ρωμν ἱε κε  
 ελι ἡ παι ρητ Ἀλλα νασταρρογτ ἡ ατκιν  
 ἡ ογστγλλος ἡ αδαμαντινον ἔτε ἡπ αρκιν  
 ἡσα ελι ἡ σα ἔ πτηρσ Οωγνρ νε μῆρωογ  
 εταγωωπι ἡ νηναγ ἔτεμμαγ ἔρε πμνηω τηρσ 5  
 ρπ. β. ωω ἐβολ εγτῶογ ἡ φτ νεμ παρχναγγελος |  
 ἐθ ογав михаηλ Ογος ἂ πωμν ἡ ται ωφνρι  
 ἡ ται μαῖν φορ ωα μιογρωογ ἡ μαῖ νογτ  
 еркадиос ἡ εγδοξια τῶγρω ἥεν κωσταντινογ-  
 πολιс νεμ πογρο ομνογριос ἥεν ρωμν Ογος 10  
 агсємннѣс еѳроγ ер апантан ἔ ται ннсос  
 νεμ ἡ ογῆρνογ Ογος παι ρητ аг ер апан-  
 тан νεμ оγῆρноγ еγсоп νεμ τῶγρω агнаγ  
 ἥεν νογβαλ ἔ τωφνρι ἡτε τζικων ἡτε παρ-  
 χнаγγελос ἐθ ογав михаηλ Ογος агογωωт 15  
 ρπλ. α. εἰχεν πικαεῖ εἰχεν πῖβλος | ἡτε πмакариос  
 иωанннѣс пихрнсостомос ἔταρσωκ ἐβολεῖ  
 σωρ φαι ἔταρῖρι ἡ εαννιωτ ἡ ταλῶο ἥεν  
 ται ннсос εωс δε ρωμн мивен ἥεν τῶγνογ  
 агωан ἡ кот εἰχεν πῖβλος ἔτεμμαγ ἡτε 20  
 плагиос иωанннѣс ωαγτματ ἡ μιογσαι са  
 тоτογ ω нм еѳнаωахι ἔ μωφνρι ἔταγωωπι  
 ἐβολεῖτεν τζικων ἔτεμμαγ ἡτε παρχнаг-  
 гелос михаηλ θαι ἔт агнаγ ἐρος τῆноγ ἥεν  
 ρπλ. β. нєнвал ἐсоγонε ἐβολῆεν περτοποс ἐθ ογав 25  
 φαι ἔτενεογнт ἐρογ ἥεν περ ер φμεγῖ ἐθ  
 ογав ἡ φοογ εωс δε ката соγ ιβ ἡ πἂβοτ  
 ἡτε περσογ пе ἡ παρχнаγγελос михаηλ



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 ρπé. α. ΣΦΡΑΓΙΖΗ Ì ΠΕΨΖΟ ΗΕΝ ΦΡΑΝ Ì ΦΪΩΤ ΝΕΜ |  
 ΠΨΗΡΙ ΝΕΜ ΠΠΠΔ ÈΘ ΟΥΑΒ ΟΥΟΖ ΑΨΒÌ Ì ΟΥ-



σωβι βεν νη ἐρε †ζικων ταογὸ ἰμωογ ἐβολ  
 αqχac ζιxен πιμα ἐθ μοκz ἵτε τεqὰφε  
 αqογxαι ἵ τογνογ ογoз αqωε ηαq ἐ πεqηι  
 βεν ογζιρηνη Ten ηαcαxι ἐ αω ἱε tenηαχα  
 αω ἐβολ ὦ πα βc ογoз πα ηηβ мененca 5  
 φ† Αληθωc ἡθoк πε πιρεqερzηηι ἵτε ρωμ  
 ηιβεν ηем ηιτεβηωογὶ εκ ep oικoνομiηι ἰμωογ  
 τηρογ ἵ πεμθo ἵ φ† Αω πε πιταιὸ ἐт  
 ῤπῚ. β. enηαωταιὸк ἵ ηηтq ὦ παρχηcтратикoс |  
 ἵτε тxом ἵ ηιφηογὶ ειcωογη xε ἰμoη тαιὸ 10  
 ωηω ηем φωк xε ογηι кὸzι ἐ ρатк ἵ cηογ  
 ηιβεν ἵ πεμθo ἵ πιθoηoc ἵτε πιπαντο-  
 κpатωp εκτωβz ἰμoγ ἐθβε птаzo ἐ ρатq ἵ  
 †ημεтpωηι τηpс Oγoз тенcωογη xε ἡθoк  
 πε ἐτε πιερωωι ἵ totк εθpeкqαι ἐzρηι 15  
 пикатапeтacма ἵτε φ† πιπαντοκpатωp ат-  
 бнe ep κολiη ἰμoк Mapенzω ἐpoη ωα πα  
 μα encaxι εθβε πααγγελoс ἵ пбс ηαι ρeq-  
 ωemωι ἵ ωaz ἵ xρωη παρχηαγγελoс ἐθ ογав  
 ῤπῚ. α. Oγoз ἵтенxoc зωη | ηем πιπροφηтнc ααγὶα 20  
 φαι ἐтаqχαq ηαν ἐβρηι βεν таpχη ἵ  
 пiлогoс ἵтен xὸc зωη ἵ παι ρη† Xε ωape  
 παγγελoс ἵ пбс ζикoт ἵ пкω† ἵ ογoη ηιβεν  
 ἐт ep зo† ηα τεqzη ογoз ἵτεqηαzμoγ  
 Mapენტacθo ἵ пicaxι ζιxен πιρεqбo ογoз 25  
 πιρεqбι xлom ογoз пiєниōxoc φαι ἐтаqбpo  
 βен αгωη ηιβεν ἐт зηп ηем ηη ἐθ ογōηz  
 ἐβολ φαι ἐтаqбι ἵ †αωpeà ἵτε πιπeā ἐθ

οὐαβ φαι ἐταρρωῶτ ἐ ἑρηνὶ ἢ χολδογομορ  
 ρ̄πδ. β. ἢ βερὶ | φη ἐτ ἐρ οὐωινὶ ἐ κωσταντινοῦ-  
 πολίς ἡμαγὰτς ἀν ἀλλὰ νεν νι κε νησος  
 νεν τοικοῦμενν τῆρς Βίσαχι ἐ πα ὅς ἢ ἰωτ  
 ἰωαννης πιαρχὴ ἐπίσκοπος ἢ τε κωσταντινοῦ- 5  
 πολίς μάλλον δε τοικοῦμενν τῆρς ὦ νημ  
 εῶναωφίρὶ ἐ νεκσαχι ἐθ μερ ἢ πωνῆ ἐθ μερ  
 ἢ σολσελ νιβεν ἢ πῶλτικον ὦ νημ εῶναω-  
 σαχι οὐορ ἢ τερ δι ηπὶ ἢ πᾶ φαι ἢ νεκε-  
 ξεργησις ἐτακ ἐρ ἐξηγηζὶν ἡμῶοῦ ὦ πι- 10  
 χρυσοστομος ἐθ οὐαβ ἰωαννης πῖλας ἢ νοῦβ  
 ρ̄πē. α. Ἐκ ἐρ ενχρίᾱ ἢ ρωκ ἡμιν | ἡμοκ εῶρε κω  
 ἢ πεκταῖο ξε οὔνι ἡμονωσῶν ἢ λας ἢ σαρξ  
 ἡσαςῶ ἢ πταῖο ἢ πεκβιος ἐθ οὐαβ Δκσφι  
 ὀν γανοῦρωοῦ ἡκωπὶ ἀν ἑν πσινερωγρακοῦ 15  
 σα βολ ἢ τμεῶννι κατὰ φρητ ἐρε δαγία  
 ἐρ προφῆτεῦνι ἑα νενιοτ ἢ ἀποστολος ἐρσῶ  
 ἡμος ξε ἀ ποῦῑρωοῦ φε ναρ ἐβολ ριχεν  
 πκαρι τῆρρ οὐορ ἡοῦσαχι ἀγφορ ψα  
 ἀγρηxs ἢ τοικοῦμενν ἡθοκ ρωκ ὦ πινιωτ 20  
 ἰωαννης αῶ πε πμωιτ ἰε αῶ πε πμιογνας-  
 ρ̄πē. β. τῆριον ἐτ ἑν τοικοῦμενν | τῆρς ετεκναςίμν  
 ἢ ἑητοῦ ἀν ἢ πεκβιος νεν νεκεξεργησις ἐτ  
 ρολx ψα ἐῑρηνὶ ἐ νη ἐτοῦμοῦτ ἐρῶοῦ ξε  
 φγςις σνοῦτ ἀγὶ ἰς πενπολίς ἐ πολίς νεν 25  
 ἰσχεν χωρα ἐ χωρα ἀγοῶτεβ ἢ νεκλογος  
 ἀγχα ἢ τοτοῦ ἢ φυλακτηριον εῦ ἐρ μελεταν  
 ἢ ἑητοῦ ἢ σνοῦ νιβεν ἡτὰ ἐρ τολμαν ἡταχος

ΞΕ ΕΤ Α Τ ΟΥΡΩ ΕΡ ΕΞΩΡΙΖΙΝ ΝΜΟΚ Ε ΤΑΙ  
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 ΝΙΒΕΝ ΨΑΡΕ ΠΙΖΟΥ Ν ΣΑΧΙ ΓΑΡ\_ΕΘΡΕ Κ ΕΡ

πωβω ἢ πωορπ ἐτακ соθμεq ογωι γαρ πε  
 ἐτ ωοп hен зов нiben λοιπον μαρεп † ἢ  
 πενογοι ἐ παρχηαγγελος ἐθ ογав михаηλ  
 ἡτεп†зо ἐрок xε eqετωβз' ἐxωп ηαzpeп φ†  
 πιαγaθoc ἡτεqχα пen nobi ηαν ἐβολ xε 5  
 ἡθοq πε ἐτε ογονωxом ἡμοq ηαzpeп пen  
 ѿс ιηс πхс φαι ἐτε ἐβολзι totq epε ωογ  
 нiben пem ταιὸ | . . . . .  
 . . . . .

The last words of this Encomium are wanting.  
 After the words وکل کرامه, which = пem ταιὸ  
 [HIBEN], there is written by another hand الان  
وکل اوان والى ابد الابدین امین.

<sup>1</sup> The Ms. has ερερετωβз.



SPECIMEN OF THE ARABIC VERSION  
OF THE  
ENCOMIUM UPON SAINT MICHAEL  
BY  
ABBA THEODOSIUS OF ALEXANDRIA.

كان انسان يحب للاله بار من سنهور المدينه  
حبها للمصدقات والمعروف (sic) اسمه دوروثاوس وكان  
Fol. 35b. لهذا معينه اسمها ثاوبستنا وكانت عابده جدا  
كامله في المرحمة والمحبة مثل زوجها وكان لهم  
5 قرايين عظيمه علي اسم اله رئيس الملائكة الاطهار  
ميخائيل \* وكانا منذ زمان رجتهم شباب وكافا والديهما  
قد خلفوا لهما ارض عظيم بسعة غنا واموال عظيمة  
Fol. 36a. وانعام كثيره من الاعنام والبقر والبهائم جدا مع  
بقية رينة هذا العالم وكان لهم الاثنان ذية صالحه  
10 لله ورئيس ملايكته الاطهار ميخائيل \* وكانوا اذا  
بلغوا الي اثني عشر في الشهر يهتموا بالقرايين من  
باكر اليوم الحادي عشر الي اليوم الثاني عشر في  
الشهر يرسلوا القربان والخمر الي كنيسة رئيس الملائكة  
ميخائيل ينشأ عظيم بغير تواني \* ومن بعد هذا  
Fol. 36b. يدبحوا الاغنام ويرجعوا الي الاهتمام بالطعام بحبه  
كما بلدت بالشعب ومن بعد تناول من السراير



- المكينة في اليوم الثاني عشر من الشهر يجمعوا كل  
المعوزين من الطعام العميان والعرج والمعوزين من الايتام  
والارامل والغربا ويقفوا يخدموهم بافتشاط نفس وسعة  
روح افرح قلب حتي يكملوا الاكل حينئذ يقدموا  
5 لهم خمرا مختارا ويستقوهم حتي يكملوا الشرب يدعوا  
رووسهم بدهن مكرم تايلين امضوا بسلام ايها  
الاخوة الاحبا لاننا قد استحقينا عظم هذه الكرامة  
اليوم وهذا المجد العالي بنقل اقدامكم الي منزل  
عبيدكم \* فهكذا كانوا يعملون في كل اثنى عشر  
10 من الشهر حتى ان اسبطهم (sic) ذاع في كل مكان من  
كورة مصر وكان كثير يفتخرون بهم ويحجودوا الله  
خالقهم من اجل مجد اعمالهم الصالحة ويكرموا  
وينكحوا ابائهم الذين ولدوهم وكان كل الناس يعضموهم  
لاجل قريحتهم الصالحة التي اظهروها باسم الاله  
15 ميخائيل وكانوا دايما هاربين من المجد الفارغ فان  
رجاهم كان ثابتا بالله ورئيس الملائكة الاظهار |  
Fol. 37a. ميخائيل \* وكان من بعد زمان كبير وهم مواطينين  
علي هذا العمل هكذا امر الله ان لا تمطر السماء  
علي الارض ثلاثة سنين من اجل خطايا بني البشر  
20 حتي قلقت جميع ارض مصر وكل سكانها لاجل شدة  
عدم الشبع وموت الجزع كما هو مكتوب \* حينئذ تجلا  
Fol. 38a. (sic) كثيرين وماتوا وغنيت البهايم معا لان | ما النيل  
لم يطلع ولم ينزل علي الارض مطرا (sic) منذ ثلاثة سنين  
وكان هذا الرجل القديس وزوجته لم يفتروا مما كانوا  
25 يعملوه في كل شهر يطلبوا من الله ورئيس ملايكته  
ميخائيل تايلين يا اله ميخائيل لا تنزع قربانك ولا

- 39a. Fol. 39a.
 كحمتك لئلا نحن عبيدك وفيما هم في هذا لم يجدوا عوضا  
 وكثير من بهائمهم هلكوا فلما كملت | سنتين  
 واستقبلوا الثالثة فرغ كل شيء لهم وعوزوا ولم يبق  
 لهم الا القليل ومات جميع غنمهم سوي خروف  
 5 واحد \* فقال ذلك الرجل العابد لزوجه الطوبانية الم  
 تعلمي يا اختي ان اليوم هو الحادي عشر من بابه  
 وغدا يكون عيد رئيس الملائكة ميخائيل فلنهتم  
 بقربان ندفعه للاتبوم ونذبح هذا الخروف فتهي  
 39b. Fol. 39b.
 عيد رئيس الملائكة | الاطهار ميخائيل وان متنا  
 10 فنحن للرب وان عشنا فنحن له ايضا وليكون  
 اسم الرب مباركا الي الابد \* فقالت زوجته حي  
 ثم الرب يا اخي ان هذا الحزن كايين معي من  
 داخل قلبي من قبل امس لكني لم اجد جساره ان  
 اسالك لانني اعلم ما الذي كان منا والان فعظيم هو  
 15 فرحي لانك لم تنس قربان الله فاصنع يا اخي كما  
 40a. Fol. 40a.
 قد قلت | فلما كان باكر الثاني عشر من بابه قاموا  
 سكرًا جدا وكملوا جميع خدمتهم ولم يقصروا شيء عن  
 زمان سعتهم ولم يبق لهم شيء خلا قليل دقيق  
 ويسير من الخمر وفنيت ثيابهم ما خلا الذي تزوجوا  
 20 فيهم فقط وكانوا مع هذا يمجدون الله ورئيس  
 الملائكة الاطهار ميخائيل بتسابيح وبركات في الليل  
 والنيار مدحوا كثيرا | قائلين يا ربنا يسوع المسيح  
 40b. Fol. 40b.
 عينا sic يا رئيس الملائكة ميخائيل اسال الرب فينا  
 لكي يفتح لنا يد نعمته وبركته لئلا يفني منا رجا  
 25 كحمتك وقربانك هذا الذي نقدمه لله على اسمك  
 الطاهر يا رئيس الملائكة ميخائيل \* انت تعلم

قلوبنا وهبتنا فيك وليس لنا شفيع الا انت انت هو  
 شفيعنا منذ صغرنا والي الان تشفع فينا قدام الله Fol. 41a.  
 مخلصنا \* فحين الان نطلب اليك ايها المهتم الصالح  
 ميخائيل رئيس الملائكة الاطهار فان هذا الحزن  
 5 العظيم ادركنا في اخرتنا من بعد ما كنا قد قررنا  
 مع الله ومعك ان لا نقطع قربانك وصدقائك فليدركنا  
 صلاحك \* اطلب الي الله ليصنع معنا رحمته  
 عظيمة | ويخرجنا من هذا العمر الباطل مثل جميع Fol. 41b.  
 ابائنا فهاهوذا انت ترا يا شفيعنا ما قد اصابنا  
 10 لاجل خطايانا وجيد لنا ان نموت الان فان الموت  
 لكل احد خير من الحياة بغير ثمرة صالحة ليلا تدوم  
 علينا هذه الشدة فننسى قربانك وصدقائك الذي  
 قررناهم مع الله ومعك ايضا لان المسكنه تصنع اعمال  
 كثيرة تجلب الي الموت وتلبس الناس | الي الملل \* Fol. 42a.  
 15 والان فحين نظهر ضعفنا بين يديك يا رئيس الملائكة  
 ميخائيل فلا تنسانا من اجل خطايانا بل اصنع  
 معنا كمثل ما هو مكتوب ان ملاك الرب يحوط بجميع  
 الذين يكافونهم وينجيتهم وقال داوود ايضا من  
 اجل اقوام انه يقوتهم في اوان الجوع وقال البار ايضا  
 20 يطلب خبز النصار كله والرب يعطي ويرحم | والان Fol. 42b.  
 ايها الشفيع الطاهر ميخائيل رئيس الملائكة انت  
 ترا كل ما تفعله عبيدك وليس لنا كلام نقوله الا هذا  
 فقط انا قد بلغنا ان نموت فاعنا يا الله مخلصنا  
 ونقول ايضا هذا القول الاخر نبارك الرب الرب اعطا  
 25 والرب اخذ فلتكن مشية الرب وليكن اسم الرب مبارك  
 الى الابد امين \* وبهذا الكلام وما اشبهه كان

- Fol. 43a. المقدسين يقولون منذ الثاني عشر من بابه  
مواظبين الطلب الي الاد ميخايل الي الحادي عشر  
من شهر هاتور الذي يكون صبيحته الثاني عشر  
منه يوم العيد العظيم الذي لرئيس الملائكة ميخايل  
5 كما نكن مجتمعين فيه اليوم نعيد معكم يا احبانا  
فلما بلغوا وقت الاهتمام بالقربان المقدس عشية  
اليوم الحادي عشر ليلة الثاني عشر كل شهر كعادتهم  
عاد ذلك الرجل المؤمن بالحقيقه الي امراته العابده  
Fol. 43b. وقال لها يا اختي ائتني جالسه ماذا تعلمين الست  
10 تعلمين ان غدا هو العيد هل نسيتي القربان الصالح  
او هل ثقل عليك ذكر رئيس الملائكة ميخايل الكريم  
الخلو على قلبك يا اختي لا تكوني عديمه الرجا بالله  
فانه هو الذي ينعم على كل احد \* فقالت له تلك  
الطوبانيه جيدا اتييني بهذا الانفاق المملو فرحا  
Fol. 44a. 15 جيدا جلبت لي عرا وفرحا وغنا النفس وهو تذكر  
رئيس الملائكة ميخايل المكرم بالحقيقه يا اخي ان  
من باكر هذا النهار والي الان لم تمتنع دموع  
عينتي والنار تاكل في احشائي من اجل عيد رئيس  
الملائكة الاطهار شفيعنا ميخايل والان يا اخي انظر  
20 ماذا تفعل ليلا يهلك قرباننا ويخسر الشئ الاخر  
Fol. 44b. الذي فرغنا ان نفعله | لاآنا سمعنا المعلم بولس يقول  
ان الذي يبتدى بفعل الخير فليكمله الي يوم ظهور  
ربنا يسوع المسيح وهوذا نكن قد بدينا بالعمل  
الصالح فلنحرص علي كماله فقال لها فما الذي يكون  
25 منا يا اختي ان ليس لنا كفاف في ما نعجزه فقالت  
بفرح هوذا عندنا قليل خبز تحب ان نضعه قدام

- Fol. 45 a. الاخوه وقليل زيت يلقي في الطعام ومسح رؤوس الاخوه  
 لكن ليس عندنا دقيق ولا قمح فقال الحقيقه يا  
 اختي ليس لنا شيء ولا عندنا خروف نذبحه لكن  
 ارادة الرب تكون ليس يطالبنا الله الا بقوتنا كما  
 5 هو مكتوب احبك يا رب قوتي فحيد ان نعطي قليل  
 افضل من ان لا نصنع شيء البتة لكن الذي خطر  
 ببالي انا اقوله لك هوذا ثياب كل واحد واحد منا  
 الذي للاكليل قد بقوا انا اخذ ثوبي اولاً | اشترى  
 به قمح للقربان فهو يكفي لقربان الشعب من اجل  
 10 الجوع وغلا القمح واذا كان غدا اخذت ثوبك انتي  
 ايضاً \* وامضى فاشترى به خروف ونذبحه صبيحة  
 العيد فانه عيد عظيم لربيس الملائكة الاطهار ميخائيل  
 وان وجدنا اكلنا وان لم نجد تجدنا الله \* وان متنا  
 الرب يقبلنا لاننا لم نقطع قربانه فقالت له المرأة الحكيمه  
 15 يا اخي ليس ثوبي وثوبك فقط بل ورداي ايضاً واسلم  
 نفسي لاجل قربان الرب والصدق فقال لها بعلها  
 جبدا يا اختي لقد اظهرني قربه صالحه لكن خلى  
 رداك لاجل انك تستري راسك به كمثل قول المعلم  
 بولس \* بعد هذا اخذ ثوبه الذي تناول فيه السراير  
 20 المقدسه ودفعه عن القمح ودفع القمح للامنوت (sic) وعاد  
 الي بيته بفرح قائلاً قد هبنا لنا الرب امر القربان  
 فلما كان باكر اليوم الثاني عشر من هاتور اجتمعت به  
 المرأة العابده وقالت له قم يا اخي لتاخذ ثوبي  
 ولعل تجد به خروف لكي نهبي شغل الاخوه الذين  
 25 ياتوا الينا \* فاراد ان يعلم قريحته فقال | لها يا  
 اختي اذا اخذت ثوبك وارادت ان تباركي فماذا

تصنعني في هذا العيد العظيم اليوم فاني انا ذكر  
اذا مضيت الى مكان وانا هكذا فلا افتضح والمرأة  
فلا يمكنها ان تعري جسدها ولا سيما في الكنيسة \*  
فلما سمعت عابدة الاله هذا الكلام بكت بمرارة  
5 وقالت الويل لي يا اخي الحبيب ما هذا الذي نقوله

لي هل افترقنا اليوم وعرفنا اثنين اليس انا وانت  
جسدا واحدا اليس يكون لي معك نصيب في القربان  
اليس اخذنا ايضا جزو في عيد ربس ملايكة  
ميخايل لا يا اخي لا تظن بهذا هكذا في قلبك  
10 انني اصير عريانة فان الحاضرين في الكنيسة المذكور  
والاذن بالمسيح ثم ملايكة ورووسا ملايكة والشاروبيم  
والسارافيم والمخلص في وسطهم وكانت تقول هذا وهي  
تبكي بمرارة فلما راي عظم احترام نفسها قلق

بسببها وفرح لقوة ايمانها \* وقال لها قومي فاهتمي  
15 بالقربان واريت لئلا يرسلها الي الكنيسة فضع المائدة  
مع الخبز القليل واهتمي بيسير من البغل حتى امضي  
لعل يعد الله لنا خروف فنجتاز للاخوة طعام في

هذا العيد العظيم. وللموت قام باجتهاد عظيم  
ونبة صالحة بالله وربس ملايكة الاطهار ميخايل  
20 واخذ الثوب وسار طالبا من الاد ميخايل ان يستبدل  
طريقه وبينهما هو جازم مبراعى غنم فقال له السلام  
لك يا حبيب فقال له الراعي ولك انت ايضا فقال  
الرجل العابد للراعي هل اجد عندك اليوم خروف

فان انسان كبير قد جا اليينا فقال له الراعي الي  
25 كم يكون ثمنه فقال له يكفي ثلث دينار فقال له  
الراعي اعطيني الثمن لكي اعطيه لك فدفع له ذلك



الرجل الصالح ثوب زوجته قايلاً خذ هذه عندك  
الي ثلثة ايام فاذا لم احضر اليك ثلث دينار فخذ  
وانت في حل منه فاجابه الراعي قايلاً وما افعل انا  
بهذا الثوب وليس احد في بيتي يلبس عليه الا

5 صوف | ورد الثوب الي الرجل العابد فعاد في طريقه Fol. 49b.

باكيًا بهرارة مفكرا في نفسه ان ماذا يفعل وماذا  
يقول لزوجته وفيما هو ساير في طريقه باكيًا وعيناه  
ثقلته من البكاء فنظر قدامة غراي رئيس الملائكة  
ميخائيل جاديا راكب فرس اشهب كهتل ارخن  
10 الملك العظيم وملايكة اخر سايرين معه في شبه

اجناد فخاف جدا | وكان يسعى في الطريق المسلك Fol. 50a.

فترك طريق الارخن واجناده \* فلما بلغ اليه رئيس  
الملايكة الاطهار ميخائيل حيد (sic) بالحجام الذي في  
فم الفرس الي دوروثاوس فوقف وقال افرح يا دوروثاوس  
15 البار الصالح الي اين انت ماضي ومن اين انت  
وانت هكذا لايس هذا الثوب تسير وحدك في  
الطريق فاجاب دوروثاوس قايلاً نكح ذلك الرئيس

السلام عليك انت ايضا | يا سيدي ومولاي الرئيس Fol. 50b.

حسنًا كان هيبك الينا اليوم. فقال له الرئيس الذي  
20 هو ميخائيل اليس ثاوبستا حيّه \* فاجاب دوروثاوس  
ووجهه ناظرًا الي الارض من اجل مجد الارخن وقال  
عبدك حيّه يا سيدي فقال له الامير ما هو هذا  
الذي معك فاجابه دوروثاوس وهو مستكفي هي ثوب  
زوجتي فقال له ذلك الارخن ماذا تفعل بها فاجابه  
25 دوروثاوس ان انسان عظيم قد جا الي اليوم ولم

اجد شي | يلايحه وليس يدي ذهب من اجل Fol. 51a.

الزمان الذي بلغنا اليه اخذتها لاعطيها في ثمن  
 خروف فلم ياخذها الراعي وليس اعلم ماذا اصنع  
 وماذا اضع قدام الرئيس \* فقال له الارخن الذي  
 هو ميخائيل فاذا انا ضمنك منه واخذت لك خروف  
 5 تضيفني اليوم والذين معي \* فاجاب دوروثاوس  
 وقال نعم يا سيدي اجعلني مستحق ان تدخل  
 فكلت | سقف بيت عبدكم فاجاب الارخن الذي هو  
 Fol. 51b. ميخائيل وقال لاحد الملائكة التابعين له اذهب مع  
 دوروثاوس الي الراعي فقل له قال لك الرئيس الذي  
 10 جازبك الساعة ارسل له خروف ثمنه ثلث دينار وانا  
 اخذ ثمنه في نصف النهار وارسله اليك \* فذهب  
 دوروثاوس مع ذلك الملاك المتشبه بالجند | الي  
 Fol. 52a. الراعي على اسم رئيس الملائكة واخذوا الخروف فتفرس  
 الرئيس الذي هو ميخائيل في دوروثاوس وقال له هوذا  
 15 الخروف قد حصل من اجل صنيع ذلك الرجل العظيم  
 الذي اصفته في وليمتك اليوم فانظر لعل تجد لي حوت  
 لحاجتي فانني لا اكل لحما فقال دوروثاوس للارخن  
 بفرح الله يعدّه لاشترية \* | فقال له الارخن باي  
 Fol. 52b. شي تشتريه فقال له اضع هذا الثوب رهنا حتي اعطي  
 20 الثمن فقال الارخن اذا كان هكذا ضع الثوب عندك  
 وانا ارسل باسمي واخذ الحوت حتي ترسل له الثمن \*  
 ودعا ذلك الارخن احد الاجناد الذين معه وقال  
 له اذهب الي المورده وقل للصيادين قال لكم الرئيس  
 الذي جاز بكم | ارسلوا الي حوثا جيذا يكون ثمنه  
 Fol. 53a. 25 ثلث دينار وانا ارسل اليكم الثمن مع دوروثاوس في  
 نصف هذا النهار فذهب ذلك الملاك الذي هو في

- حلية جندي باسم ميخائيل الي صيادين السمك  
واخذ منهم حوثاً وجأ به الي الرئيس فقال ذلك  
الارخن لدوروثاوس قد كمل الشغل فقال دوروثاوس  
Fol. 53 b. نعم يا سيدي قد كمل كل شيء \* فاجاب الارخن  
5 وقال انطلقوا فحملوا الخروف والحوث وذهبوا وكان  
دوروثاوس يسير وهو مفكر في قلبه من اين اجد  
ثمن الخروف والحوث مع ما يحتاجه هذا الرئيس من  
الخبز والخمر والفرش وكانت افكار كثيره علي قلبه ان  
ما هو الذي يصنعه وكان مواظب علي الصلاة الي  
10 الله | ولرئيس الملائكة الاطهار ميخائيل قائلاً يا  
رئيس الملائكة الاطهار شفيعنا الامين قف معي  
اليوم انا عبدك فانك عالم انني صانع هذا كله علي  
اسم ربنا يسوع المسيح وكان دوروثاوس مفكر بهذا  
وهو يمشي وكان رئيس الملائكة يعلم فكر قلبه وهو  
15 متناذي عليه حتي يري قريخته الصالحة فلما بلغوا  
الي بيت دوروثاوس قرع | ميخائيل اولاً باب المسكن  
Fol. 54 b. فخرجت ثابوستا المرأة الحرة فقال ميخائيل السلام  
لك يا ثابوستا المرأة الصالحة هبة الاله ما هو عملك  
في هذه الايام فاجابته ثابوستا وعليك السلام انت  
20 ايضاً يا سيدي وموالي الارخن حسنا انا بك الله  
اليانا اليوم ورئيس ملايكته الاطهار ميخائيل ادخل  
يا سيدي ولا تقف خارجاً وفيما ثابوستا المرأة العادده  
تقول هذا واذا بدوروثاوس زوجها قد افبل والخروف  
Fol. 55 a. معه والحوث والثوب ايضاً فتركهم امامها فقالت له يا  
25 سيدي واخي من اين وجدت هولاي واذيت بهم معك  
الي هاهنا ولا سيما انا انظر الثوب معك فقال لها

- دوروثاوس الارخن استوهبني اذا ودفع لي هولاء فقالت  
له ثاوبستا حسناً انا الله الينا اليوم بهذا الرئيس  
ورئيس الملائكة الاطهار ميخائيل والذين معه  
بالحقيقه نعد | للذين قد ضمنونا وكانت تقول هذا Fol. 55 b.
- 5 بفرح فقال الرئيس الذي هو ميخائيل هوذا انا اذهب  
الي القداس فان اليوم عيد رئيس الملائكة الاطهار  
ميخائيل وقد حان الوقت فاجلسوا انتم وهيوا المكان  
جيداً اما الخروف فاذبحوه والحوث فلا تدنوا منه الي  
ان احضر اعمل فيه ارادتي فقالوا يكون كما سيّدنا  
10 وذهب عنهم فأتوا ثم ا فلم يعلموا من هو لكنهم كانوا  
يظنوا انه رئيس ارضي فقال دوروثاوس لزوجته ثاوبستا  
ما الذي نصنع وما الذي نغشرك تحت هذا الرئيس  
ومن اين نجد خبزاً يصلح لكرامته دعيني افسول  
اليوم لنصنع ما نقدر عليه \* فقالت له زوجته يا اخي  
15 ان الله لا يتخذ عنا قم لعل نجد انسان يذبح  
الخروف ونجّته الله البيت فصنع كذلك فقالت له  
ايضاً قدّم القليل الخمر لنعلم هل يصلح للارخن ام  
لا \* فذهب وفتح ثم المظموه فوجدها مملوءه خمر  
الي الباب فدعّر دوروثاوس وعاد الي زوجته وسالها  
20 قايلاً هل احد احضر خمر الي هنا من حين خرجت  
فقالت له حيّ هو الرب ان من حين الوقت الذي  
اخرجت فيه القليل الخمر الي القربان اليوم لم يفضل  
شي في المظموه سوا صرف واحد داخلها فقال لها  
25 تآني حتي ننظر كمول الامر ثم عادوا ليخرجوا قليل  
زيت لاجل النفقه ومسح رووس الاخوه \* فلما دخلوا  
الي مكان الزيت وجدوا سبع صروف زيت مملوه الي

- فوق وامطار مملوه من كل شيء من جميع ما يعوز  
 Fol. 57 b. البيت \* سمن وجبن | وعسل وخل وبقية ما يكون  
 في البيت اما هو فوقع عليهم الخوف من بعد ذلك  
 دخلوا الي قيطونهم فوجدوا صندوق مملوا من كل  
 5 صنف من القماش المكرم يفوق من عرسهم وايامهم  
 الاولي بعد هذا مضوا الي موضع استعداد الخبز  
 فوجدوا خبزاً سخناً مختاراً فعملوا للوقت بالنعمة التي  
 جالنتهم فمجدوا الله | ورئيس الملائكة ميخائيل \*  
 Fol. 58 a. فقال دوروثاوس لثاوبستا زوجته ان الله قد اعد  
 10 لنا كل شيء تعالي ففرش الارض لان الوقت دنا من  
 حضور القداس (sic) الطاهر فهيوا كل شيء وفرشوا فرش  
 عظيم كبير كما يليق بكرامة الرئيس ونصبوا مايد  
 للاخوة كما جرت عادتهم ولبسوا عليهم حُلل مختارة  
 Fol. 58 b. ومضوا الي الخدمة المقدسة | في كنيسة رئيس الملائكة  
 15 الاطهار ميخائيل وهم فرحين فرح عظيم جدا فلما  
 دخلوا الاثنين الي الكنيسة سجدوا امام الاراديون  
 وصلوا لله بشكر عظيم وسبحوا امام صورة رئيس  
 الملائكة ميخائيل قائلين نشكر يا ربنا يسوع  
 المسيح واييك الصالح والروح القديس الي الابد  
 20 امين وبنارك رئيس ملايكتك الاطهار ميخائيل لانك  
 لم تكتم | رحمتك عنا ولم تنس قرايينا لكن ارسلت  
 Fol. 59 a. الينا تكنك سريعا \* بعد ذلك تناولوا من السراير  
 وقبلوا السلام واسرعوا وخرجوا امام الاخوة وجلسوا  
 ينتظروا الرئيس باجتهاد عظيم وجمعوا النساء والرجال  
 25 حتي امتلا المكان ذكور واناث وكان دوروثاوس  
 وثاوبستا مشدودين (sic) | قيام يخدموهم في كل شيء \*  
 Fol. 59 b.

يعوزوه مُتَغَلِّين بِالْحَمْرِ الْجَيِّدِ وَالنَّفَقَاتِ الْمُخْتَارَةِ  
وَفِيهَا هُوَ هَكَذَا وَإِذَا بِالرَّيِّسِ الَّذِي هُوَ مِيخَائِيلُ قَدْ  
جَا وَاجْنَادُهُ مَعَهُ وَتَرَعُوا الْبَابَ فَاسْرَعَ دُوروثَاوُسُ  
وَتَأَوَّبَسْتَا وَخَرَجُوا بِفَرَحٍ وَفَتَحُوا الْبَابَ وَقَبِلُوهُ  
5 قَائِلِينَ حَسَنًا اسْتَحَقَّيْنَا مَجِيَّتَكَ إِلَيْنَا الْيَوْمَ يَا سَيِّدَنَا

الرَّيِّسِ وَاجْنَادُكَ حَقًّا نَفْرَحُ الْيَوْمَ | لِأَنَّهُ الْيَوْمَ الْعَظِيمُ  
عِنْدَ سَيِّدِنَا رَيْبِسِ الْمَلَائِكَةِ الْأَطْهَارِ مِيخَائِيلِ ادْخُلْ  
إِلَيْهَا الرَّجُلُ الْمُبَارَكُ اللَّهُ يَفْرَحُ مَعَكَ فَلَمَّا دَخَلَ ذَلِكَ  
الرَّيِّبِسُ وَجَدَا (sic) الْمَكَانَ كُلَّهُ مَمْلُوءًا رِجَالًا وَنِسَاءً صُغَارَ  
10 وَكِبَارَ صَارَ كَمَنْ هُوَ مُتَعَجِّبٌ وَقَالَ لِدُوروثَاوُسَ وَتَأَوَّبَسْتَا  
إِلَيْهَا الْآخُوهُ مَا حَاجَتُكُمْ بِكَثْرَةِ هَؤُلَاءِ الْجُمُوعِ الرِّجَالِ  
وَالنِّسَاءِ الَّذِينَ أَنَا أَرَاهُمْ هَكَذَا أَلَيْسَ قَدْ حَمَلْتُمْ

نَفْسَكُمْ ثَقُلَ عَظِيمَ الْيَوْمِ مِنْ أَجْلِ مَجِيَّتِنَا إِلَيْكُمْ  
أَلَيْسَ أَقْنَمُ قُرُونٍ هَذِهِ الشَّدَّةُ الْآنَ كَانَ هَذَا يَنْبَغِي  
15 أَنْ يَصْنَعَ فِي زَمَنِ الرِّخَا فَقَالُوا يَا سَيِّدَنَا الرَّيِّبِسُ  
اغْفِرْ لَنَا فَإِنَّا لَمْ نَكْمَلْ نَفُوسَنَا ثَقُلَ مِنْ أَجْلِكَ  
لَكِنَّا نَشْكُرُ اللَّهَ وَرَيْبِسَ مَلَائِكَتِهِ مِيخَائِيلَ لِأَنَّ كُلَّ  
الَّذِينَ قَرَاهُمْ أَلَيْسَ أَحَدٌ مِنْهُمْ غَرِيبٌ مِنَّا لَكِنْ كُلُّهُمْ  
أَفْرِيَانَا وَكُنَّا جَمِيعَنَا وَاحِدًا فِي اللَّهِ وَكَانُوا أَوْلِيَّكَ

20 الْقُدِّيسِينَ يَقُولُونَ هَذَا وَمِيخَائِيلُ رَيْبِسُ الْمَلَائِكَةِ  
يَفْرَحُ مَعَهُمْ لِيَكْمَلَ هَمَّتُهُمْ وَمِنْ بَعْدِ هَذَا دَخَلَ مَعَ  
الَّذِينَ مَعَهُ إِلَى الْمَكَانِ الَّذِي هِيَ بِهِ لَهُ فَلَمَّا دَخَلُوا  
اجْلَسُوا رَيْبِسَ الْمَلَائِكَةِ عَلَيَّ كُرْسِيِّ فَقَالَ لِدُوروثَاوُسَ  
أَحْضِرِ الْحَوْثَ مِنْ قَبْلِ أَنْ تَعْمَلُوا فِيهِ شَيْئًا فَلَمَّا  
25 أَحْضَرُوهُ قَالَ لِدُوروثَاوُسَ اجْلِسْ وَشَقِّ بَطْنَهُ. فَفَعَلَ  
كَذَلِكَ فَقَالَ لَهُ الرَّيِّبِسُ أَخْرِجْ..... رَافَهُ فَخَرَجَ وَإِذَا



- Fol. 61 b. هو عظيم جدًا فقال له وما هو هذا يا سيدي  
فقال له افتحه فلما فتحه دوروثاوس وجد فيه صرة  
داخله مختومة بخواتيم فتعجب دوروثاوس فيما كان  
وقال ما هو هذا يا سيدي الرئيس فقال له الارخن  
5 الذي هو ميخائيل ان الحيتان الكبار هم هكذا يبتلعوا  
كل شي يحدوه في المياه لكن افتح الصرة حتي تري  
Fol. 62 a. ما الذي هو داخلها فقال له دوروثاوس يا سيدي  
وكيف يبتلعها وهي مختومة فمد ميخائيل رئيس  
الملايكة يده واخذ الصرة واذا هي مملوءة ذهباً  
10 مختاراً فعدم فوجدم ثلثماية دينار وثلاثة قراريط  
فاخذم ورفع عينيه الي السماء وقال انت عادل يا  
رب واحكامك مستقيمة ولا يخزون المتوكلين عليك  
Fol. 62 b. فقال الرئيس لدوروثاوس وثاوبستا زوجة تعالوا  
امامي ايها الاخوة الاحبا لاكلهم لانكم اناس  
15 متواضعين ومن اجل انكم تعبتم بزيادة لاجلي اليوم  
في حبي اليكم ها الله قد اعطاكم هذا الذهب بهذه  
الخواتيم لان هذا هو مال سيدي الملك وهذه خواتيمه  
والان فعوض محبتكم وتعبكم مع جنس البشر الذي  
Fol. 63 a. صنعتهم معي ومعهم اليوم | انعم الله عليكم بهذه  
20 الثلثماية مثقال وهذه الثلاثة اثلاث خذم اعط  
واحد للراعي وواحد للسمك عوض الحوت وخذ  
هذا الاخر ادفعه عوض القمح الذي دفعتم الثوب  
عنه امس واعطيتموه للمقربان فكثروا وسجدوا امام  
الرئيس اعني دوروثاوس وثاوبستا واجابوا قائلين  
25 ما هو هذا الذي تقوله لنا يا مولانا وسيدنا الارخن  
Fol. 63 b. لعلك انت المنا فكن عبدك لناخذ منك شي

ليس واجب علي كل انسان ان يخدم اجناد الملك  
 ليس انت مُسلط علي اجسادنا لكي تصنع فينا  
 ارادتك الا تنال شي من نعمة الله وكرامته اما تعرف  
 ايها السيد الرئيس مقدار هذا العيد العظيم اليوم  
 5 وان هذا الخبز القليل الذي اكلته مع انارنا ليس

Fol. 64 a.

هو لنا لكنه لله ولرئيس ملايكته الاطهار ميخائيل  
 الذي نذكر نعيده له اليوم \* لكن ان كانت هذه  
 ارادتك يا سيدنا الرئيس فنحن نأخذ هذه الاثلاث  
 فقط عوضاً عن الخروف والحوت والاخر نخلص به  
 10 الثوب كما اشوت \* فاجابهم الرئيس الذي هو  
 ميخائيل وقال بالحقيقة وحق حياة سيدي الملك لا  
 بد ان تأخذوهم كلهم ولا تفضلوا منهم شي وان

Fol. 64 b.

كنتم تخافون من سيدي الملك ليلا يسمع فيغضب  
 انا احتج عنكم عند سيدي الملك وارضي قلبه ان  
 15 ينعم عليكم بكرامات اعظم من هذه واريد ان تعرفوا  
 الحق ان ليس هؤلاء فقط نصيبكم مني اعطيه اليكما  
 لكن اذا رجعت الي مدينتي انا اوهبكم (sic) روس مالكم  
 وكرامات عظيم اعظم من هذا لكن اقبلوا هذا فانه

Fol. 65 a.

فايده \* | فتعجب دوروثاوس وثاوبستا زوجته لما  
 20 سمعوا هذا وقالوا له نطلب اليك يا سيدنا ان لا  
 تضحك بنا نحن عبيدك ولا تكلمنا بما يفوق  
 طبيعتنا متى جيئت الينا يا سيدنا واعطيناك ذهب  
 حتى نأخذ فايدته منك بالحقيقة لم نراك قط يا  
 سيدنا ولم تدخل بيتنا ابداً ومتي راينا وجهك غير

Fol. 65 b.

25 اليوم فكيف تقول انك اخذت منا شي | فاجاب  
 الرئيس وقال اسمعني لاخبركم متى دخلت الي بيتكم

- من وقت ماتوا ابايكم وورثتم اموالهم ونكاسهم \*  
 من ذلك الوقت والي اليوم انا في بيوتكم مود في  
 كل شهر ومن بعد مضيي ترسلون الي مدينتي  
 كرامات عظيمه الي سيدي الملك وقد فرع ان يكتب  
 5 اسمائكم عليهم جميعهم الي حين حضوركم عند | Fol. 66 a.  
 سيدي الملك يعطيهما لكم متضاعفه فاجاب دوروثاوس  
 وثاويستا قايلين نطلب اليك ايها السيد الارخن  
 اصنع معنا معروفنا وعرفنا اسمك لاثنا مدعورين من  
 اجل الكلام الذي قلته لنا فاجاب الربيس الذي  
 10 م ميخائيل وقال لهما انا اعلمكما باسمي واسم مدينتي  
 ان اردتم ان تسمعوا \* انا هو ميخائيل رئيس  
 السمايين والارضيين انا هو ميخائيل رئيس اجناد  
 قوات السموات انا هو ميخائيل رئيس الدهور النبره  
 انا هو ميخائيل القوي مفروق الحروب كلها امام  
 15 الملك انا هو ميخائيل فخر السمايين والارضيين انا  
 هو ميخائيل العظيم الذي تحنن الله جميعه (sic) ساكنه  
 فيه انا هو ميخائيل كرسي المملكة السمايه \* اذا  
 هو ميخائيل رئيس الملائكه | الواقفين بين يدي  
 20 الله انا هو ميخائيل الذي يقدم قرايين وكرامات  
 الناس الي الله الملك انا هو ميخائيل الماشي مع  
 الناس الذين رجاهم بالرب \* انا هو ميخائيل رئيس  
 الملائكه المهتم بكل البشريه باستقامه وخدمتكم  
 25 انتم ايضا منذ صغركم والي الان ولا افتر عن خدمتكم  
 الي ان تبلغوا الي ملكي المسيح الغير زايد كما  
 25 خدمتموني انا ايضا وسيدي بقوة عظيمه هل انسي  
 قرايينكم او اترك عني كراماتكم وصدقائكم الذي

- تدفعوهم لله على اسمي \* اليس انا كنت واقف  
بالامس في وسطكم اسمع ما كنتم تقولون مع بعضكم  
Fol. 68 a. بسبب عادتكم في القربان والعيد اليس كنت معكم  
في الوقت الذي بكيتم فيه وطلبتم اليّ وقتلتم اسأل  
5 الله ان ينقلنا من هذا العالم من قبل ان ينقطع  
عنا رجاً صدقاتك اليس انا كنت اراكم في الوقت  
الذي اخرجتما ثياب بركتكما وابعتموهم من اجل  
قرباني \* اقول لكما انني موجود في هذا جميعه  
Fol. 68 b. معكما ولم انس شيئاً مما | دفعتموه من منذ صغركما  
10 والى الان لكني معترف بهم الجميع عنكم قدام الله  
الذي هو ملكي \* بالحقيقه قد اخذتم مراحمكم مثل  
هابيل ونوح وابرهيم لانكم دفعتم باستقامه طوباكما  
والخير يكون لكما مثل اسمايكما كذلك ايضاً بركاتكما \*  
لان تفسير دوروثاوس هو قربان الله وقفسير ثاوبستا  
15 هي المؤمنه بالله انا هو رئيس الملايكه ميخائيل  
القائم | بين يدي الله وقد صرت شفيعاً فيكما عند  
الله انا هو ميخائيل الذي اخذت صلواتكما وطلباتكما  
وقرابينكما ومراحمكما واصعدتهم الي الله وهكذا ايضاً  
قرنيليوس انا الذي مضيت اليه واعلمته طريق الحياه  
20 من قبل المعمودية التي نالها من بطرس الرسول  
العظيم لا تخافا فاذني لا افارقتكما وقد اقتربت منكما |  
Fol. 69 b. عند سيدي بسبب قربكما مني ومن اجل مكرتكما  
العظيمه في لانه مكتوب اقتربوا من الله يقترب الله  
منكم والان يا دوروثاوس وثاوبستا اقبلا اليكم القوه  
25 والرحمة من يدي لاني قد فرغت ان اقول لكما ان  
هذه الفايده والتناج في يروشلیم السماويه مدينه

ملك السمايين والارضيين \* قد فرغت ان اشكر  
 لكما قدام الله عوضاً | من قرايينكما وصدقاتكما \* Fol. 70 a.  
 فلما قال هذا اعطاهم الذهب والسلام وصعد الي  
 السماء والملايكة وكان دوروثاوس وثاويستا ناظرين  
 5 اليه بخوف حتي دخل الي السماء بسلام من الله  
 امين فصنع دوروثاوس وثاويستا كما امرهما رئيس  
 الملايكة الاطهار ميخائيل واكملوا العيد بفرح واكلا  
 ومجدوا الله | ولم يكسلا في عملهما ومراحتهما التي  
 Fol. 70 b. يصنعانها باسم اله ميخائيل حتي اكملوا عمرهما \*

SPECIMEN OF THE ARABIC VERSION  
OF THE  
ENCOMIUM UPON SAINT MICHAEL  
BY  
SEVERUS, BISHOP OF ANTIOCH.

فاسمعوا لاعلمكم هذه الاعجوبة العظيمة التي  
كانت بقوة الله ورئيس الملائكة الاطهار ميخائيل  
وتطلباته التي اخبرنا بها من جهة اناس مؤمنين  
بها \* كان انسان كاتب يسمى اولاً قطس من اهل  
5 كورة | انتيكي وكان غنياً جداً وكان له اموال كثيرة  
ولم يكن يعرف الله لكنه كان كافراً يعبد الشمس وكان  
عذاً مقيماً بين ائمة وكانت ارادة الله خلاصه \* فلما  
كان مرة وقد حمل تجارته في سفينة ومضى الي  
مدينة من كورة فيلبايس تسمى قلوذيه وكانت عبادة  
10 الله في هذه ظاهره فلما دخل اليها في الاول من  
شهر هاتور فاقام في المدينة ليبيع تجارته فبلغ الي  
اليوم الحادي عشر من شهر هاتور فلما كان وقت  
الظهير في ذلك اليوم اجتاز بيعة رئيس الملائكة  
ميخائيل فراها وهي مزينة بالقناديل والشموع تعجب  
15 جداً وجلس في ذلك المكان وكان بتدبير من  
الله لينظر كمال الامر فلما كان المساء نظر الي كل



- Fol. 93 a. الشعب الذين اجتمعوا بذلك المكان يصنعون الحائناً | ويقولوا تراتيل حلمه فتعجب الرجل ومن زيادة تعجبه رقد علي باب البيعة فاجتمع الكهنة وبقية الشعب ايضاً في الليل ليعملوا العيد \* فتعجب 5 الرجل ايضاً جداً لاجل ما سمع فلما كان باكراً حضر ذلك الرجل الي اثنين مسيحيين سكان في تلك المدينة وطلب اليهم قايلاً \* يا اخوتي ما الذي كان Fol. 93 b. وما هذا الرسم الذي كان في هذه المدينة اليوم فقالا له اوليك ان اليوم الثاني عشر من هاتور وهو عيد رئيس الملائكة الاطهار ميخائيل لانه [هو] الذي يطلب الي الله عنا ان يغفر لنا خطايانا وينقذنا من كل شر فقال لهما الكاتب واين هو ذلك لاتكلم انا ايضاً معه واطلب منه ان ينقذني من كل شر فاجابا وقالا له ليس يمكنك ان تراه الان حتي | تصير كاملاً لكن Fol. 94 a. ان اردت ان تصير مسيحياً فاطلب منه وليس العيد فقط ترا بل وسيدة ايضاً تنظر وتتعجب من محبه وهو ينجيك من كل شر فقال لهم ذلك الكاتب يا اخوتي اطلب اليكم ان تاخذوني معكم باكراً واصير نصرانيا وانا اعطيكم ديناراً لكلاً واحد لان قلبي 20 قد مال الي معبودكم فقال له الرجلين ليس تقدر تصير مثلنا حتي يصلي عليك ابننا الاسقف ويرشمك ويعبدك باسم الاب والابن والروح القدس فتصير نصرانياً لكن طول روحك حتي ينفزع ايونا الاسقف فحكمك اليه ويصيرك مثلنا اما هو فصنع كما قال له 25 وتانا ذلك اليوم وفي الغد اتا اليهما وقال لهما يا اخوتي الصالحين اقبلاني اليكما لكي الله | الذي قلمتما Fol. 95 a.

لي من اجله يعطيكما اجركما فأتيا به اوليك الرجلين  
 المؤمنين الي الاسقف واعلماه بكلما كان فقال الاسقف  
 لذلك الرجل الكاتب من اي كورة انت فقال له انا  
 من كورة اذنيكي فقال له الاسقف قلبك راضي بان  
 5 تصير نصرانياً فقال ذلك الكاتب نعم يا ابي فان  
 الذي قد رايتُه وسمعتُه في هذه المدينة اضطوني ان  
 اصير نصرانياً فقال له الاسقف اي الة تعبد فقال  
 له انا اعبد الشمس فقال له الاسقف فاذا غابت  
 الشمس عن الارض وتلحقك شدة غايب تبتدها  
 10 لتعينك فقال له الكاتب يا ابي لتدركني رحمتك  
 وتعمدني انا اطلب اليك ان تصيرني نصرانياً مثل  
 رجال هذه المدينة كلهم فقال له الاسقف فهل لك  
 15 زوجة او بنون امّا هو فقال له ان زوجتي واولادي  
 في مدينتي \* فقال له الاسقف ان كان نعم فليس  
 15 نباركك الان لئلا يرفضوا زوجتك وبنوك بهذا  
 فيصير بينكم شقاق مع بعضكم البعض ويفترقوا  
 منك واتما ان تحمدوك العباد والصيغة التي نلتها  
 20 فان الخالفة الاولى لم تكن الا بالمرأة لكن ان  
 ارتضوا بهذا فتعالوا لاجعلكم مسيحيين فلما سمع  
 20 الكاتب هذا فرح جداً حينئذ قبل من الاسقف  
 البركة وخرج واستعد ليضي الي مدينته وان الشيطان  
 مبغض كل خير لما علم ان الرجل قد مال بقلبه  
 الي الله حسده ولما توسط البحر اقام عاصف شديد  
 الي ان صارت الامواج يعلوا السفينة حتي عن قليل  
 25 كادت تغرق ويموت كل من فيها فصرخ ذلك الرجل  
 الكاتب قايلاً يا سيدي يسوع المسيح عيني في

Fol. 95 b.

Fol. 96 a.

Fol. 96 b.

Fol. 97 a.

- هذه الشدة العظيمة وانا اومن بالمجد العظيم الذي  
رايته في بيعة رئيس الملائكة الاطهار ميخائيل الذي  
انا واهل بيتي مقبلين لنكون نصارا الي يوم موتنا  
وفي تلك الساعة جا اليه صوتنا ثايلا لا تخف فليس  
5 شيء من الشر | يصيبك ففي الساعة صارت الامواج  
Fol. 97 b. الي سكون وهدات السفينة وسارت مستقيمة وبامر  
الله وصل الي مدينته ولم يصيبه شيء من الشر فلما  
دخل الي بيته فرح فرحا عظيما وقص علي اهله  
الاعجوبة التي كانت في البحر وكلما كان منه في  
10 مدينة قلونيه \* ثم قال لهم ايضا بالحقيقة ان  
الشمس التي نخدمها ليست هي الاله بل | هي عبدة  
Fol. 98 a. لاله العظيم السماوي يسوع المسيح ابن الله الحي  
ذاك الذي هو اله الكل الذي به كان كل شيء وكلمهم  
ايضا بكرامة رئيس الملائكة الاطهار ميخائيل فتعجب  
15 ابنه الاكبر عجباً شديداً ثم عاد الرجل الي زوجته  
وقال لها ان كنتي انتي تطيعيني فقومني تعالي معي  
ونصير نصاري ونعبد للمسيح من غير ان نشك |  
Fol. 98 b. البتة وان كنتي غير راضيه فانا اتركك وهوذا قد بقي  
لي ثمانية الف مثقال اعطيك منهم الف مثقال  
20 وابقي في عبادتك وانا امضي لكي انال مغفرة خطاياي  
فقلت له زوجته جيداً يا اخي وسيدي بالحقيقة كل  
طريق تمضي فيه انا ايضا الي معك والموت الذي  
تموت به انا ايضا اموت به \* وهكذا جهزوا كل ما لهم  
Fol. 99 a. وركبوا واتوا الي مدينة قلونيه | بمعاودة الله لهم  
25 فمضوا الي الرجلين الاولين فسلموا عليهما واعلموهما  
انهم قد حضروا ليصيروا نصاري واوليك ادخلوهم

الى الاسقف واعلموا ان هذا ذلك الرجل الذى اتا  
زمانا لكي يصير نصرانياً فيها هو قد اتا وزوجته  
وبنيه لكي يصيروا مسيحيين ففرح الاسقف فرحاً  
عظيماً جداً من اجل رجعة نفوسهم \* فلما دخلوا

5 الىه قال لهم نعم انتم بالحقيقة تريدوا ان تصيروا

نصارا فاجابوا بتواضع قائلين بمشيئة الله يا ايها  
وصلواتك المقدسة حينئذ امر الاسقف ان يهتوا الاردن  
في بيعة رئيس الملائكة ميخائيل ووعظ الرجل وزوجته  
واربعة اولاده وعبيدهم ثم عمدهم باسم الاب والابن

10 والروح القدس وكان اسم الكاتب اولاً كرسون فغيره

واسماه مثاوس ودعا اسم زوجته السلامة \* واربعة  
اولادهم اسما الاول يوحنا والثاني استفانوس والثالث  
يوسف والرابع دانيال ثم غدّم القديس ونسوانهم  
من السراير المقدسة جسد وم رتنا يسوع المسيح \*

15 ومن بعد الصبغة اقاموا شهر ايام عند الاسقف

Fol. 100b. وهو يعطيهم بكلام الايمان المستقيم فاما مثاوس

الكاتب من زيادة الفرح الذي ادركه دفع ستمائة  
مثقال لبسعة رئيس الملائكة عن خلاصه بعد هذا  
تزوّدوا المركب من الاسقف ليضوا الى مدينتهم  
20 تسبعتهم رؤسا المدينه وجميع الشعب بفرح عظيم

Fol. 100a. وبمسحة الله ورجعوا الى كورنتهم مسترشدين برئيس

الملائكة الاطهار ميخائيل فلما مضوا الي مدينتهم  
صنعوا عيداً عظيماً لاهلهم وفرقوا صدقات عظيمة  
للمعاجزين والارامل والايتام وكان اهل الكورة يتعجبون

25 منهم وكان اسمهم في كل احد وكانوا يضوا في  
جميع تلك الكورة بسيرتهم الحسنة فلما كان من بعد

- افقضا شهرين ايام تنجّ الانسان المختار مشاؤس  
 Fol. 101b. وصل الي الساعة الحادية عشرة واخذ | اجرة النصار  
 كلّ بطلبات رئيس الملائكة ميخائيل فأتا اولاده  
 الصغار وأمهم فلم يملّوا من الخيرات التي يصنعوها  
 5 أكثر من زمان حياة ابنيهم فأتا الشيطان وجنوده  
 فلم يهتم ما كان يرا من الخيرات التي يصنعوها  
 هؤلاء القديسين بل افام اهل المدينة عليهم وجعلهم  
 Fol. 102a. يبغضون وبغضه شديده فقاموا عليهم واخذوا اموالهم  
 بالظلم وكلّما كان في مخازنهم \* فقال يوحنا لآمه  
 10 واخوته اما ترون اننا قد تعبنا جدّا من حين مات  
 ابينا فقوموا بنا نترك هذه المدينة ونمضي الي  
 مدينة المملكة ونسكن هناك فانه مكتوب في الانجيل  
 المقدس اذا طردوكم من هذه المدينة فاهربوا الي  
 Fol. 102b. اخري وها هوذا هم قد طردونا واتعبونا فلتكن | ارادة  
 15 الرب علينا وهكذا قاموا في خفيه واخذوا بقيه ما  
 فضل لهم وذهبوا الي مدينة المملكة وسكنوا هناك  
 وكانوا يقولوا يا اله رئيس الملائكة ميخائيل كن لنا  
 عونًا ثم زادوا علي صدقاتهم التي كانوا يعملوها  
 اولا فلم يهتم الشيطان هذا لكنه قلق لانه كان  
 20 ينظر ان القديسين يعطوا الصدقات بامانة ولم  
 Fol. 103a. يعلم ان رئيس الملائكة الاطهار ميخائيل كان يفحصه  
 وهو فكان يزيّر كالاسد فلما مضت ايامًا قليلا دخلوا  
 حراس المدينة وسرقوا دار ارخن المدينة الاعظم  
 واخذوا له اموال عظيمه فاعلم ذلك الارخن الوالي  
 25 المسلط علي تلك المدينة بهذا فسال الوالي عن  
 الامر من نواب المدينة وانّ النواب مسكوا الحراس

- Fol. 103b. وكلفوهم ان يبعثوا عن اذية | ذلك الرئيس وفيما هم مضطربين لهذا الامر واذا الشيطان قد تشبه بانسان وصار يمشى في المدينة كلها ويصرخ قايلاً انا اعرف من سرق اذية سيلون الارضين \* لاني ارا هولاء الاربعة 5 صبيان الغربا الذي اتوا الي هنا في هذه الايام هم الذي دخلوا الي البيت وسرقوه انا اعلم بالحقيقة ان الامر هو هكذا منذ سكنهم هذه الكورة وان رجال تلك المدينة لما سمعوا هذا | اعلما به الوالي وفي الساعة جذبهم بشعور رويسهم كما امر الوالي 10 وجاءوا بهم امامه وكانوا يجذبهم بلا رحمة وكانت امهم يمشى خلفهم وتبكي وتعزيهم قايلاً \* لا تخافوا يا اولادي لان الله الذي امنّا به وعظيم رويسا ملايكته الاطهار ميخائيل قادر ان يخلصكم من كل شر ومن الذي كذبوا عليكم بسببه | وفيما هي تتكلم بهذا Fol. 104b. 15 كان نوحهم صوتا من السماء قايلاً لا تخافوا فاني لا ادع شيئا من الشر يصيبكم انا هو ميخائيل حافظكم من كل شر وفيما هم قيام امام الوالي وهو يسالهم واذا برئيس الملايكة قد تشبه بوزير الملك واقا من بعد فلما راه الوالي قام ووقف له وطلب اليه ان ياتي 20 ويجلس لكي يسمع هو ايضاً هذا الاحتجاج اما هو فجلس \* فامر القايد ان يقدم اليه الصبيان فقال لهم لعلكم ان تردوا عملة الارضين اليه من قبل ان اعد بكم اما هم فاجابوا قائلين حي هو الرب الاله المسيحيين وحمد اعظم رويسا ملايكته الاطهار ميخائيل 25 لم يتفق لنا مثل هذا الامر ابداً فقال رئيس الملايكة ميخائيل للوالي انا اعرف كيف يظهر الحق \* ليملك Fol. 105b.



الاصغر في اخوة هولاء القوم ويدخل به الي دار رئيس  
الحراس الذي قلبه متعوب بهولاء الناس ويصرخ  
قايلًا باسم سيدي يسوع المسيح تظهر عملة سيلون  
الارخن هذه التي اهتمونا بها ففى تلك الساعة يظهر  
5 الحق \* وللوقت امر الوالي ان يؤخذ الابن الاصغر

Fol. 106a.

ويدخل به الي دار رئيس الحراس كما قال . رئيس  
الملايكة ميخائيل ثم صرخ قايلًا باسم سيدي يسوع  
المسيح ورئيس الملايكة الاطهار ميخائيل تظهر عملة  
سيلون الارخن \* وفي تلك الساعة كان صوتًا وكَلَّ  
10 احد يسمعه انزلوا الي اسفل الدهليز فتجدوا كل  
شيء وهولاء الصبيان ابرياء كل ذنب فنزلوا الوقت

Fol. 106b.

الي اسفل الدهليز فوجدوا العملة كلها | واعلموا  
الوالي بالذى كان فتعجب جدًا فحوّل وجهه مستحيًا  
ان كيف يقول الذى كان لذلك الوزير الذى هو  
15 ميخائيل ثم لم يعلم الي اين مضى حينئذٍ تعجب  
جدًا واطلق الاربعة صبيان وهم يريين فدخلوا الي  
بيوتهم وهم متحدين لله ورئيس الملايكة ميخائيل  
فاما القديسين فلم يملوا من الخيرات التى يصنعونها  
مع كل احد حتى ان الجميع تعجبوا من سيرتهم

Fol. 107a.

20 الصالحة | وكان ايضا من بعد زمان مذ كان هذا  
سعى انسان في رجلين عند الملك ان له عليهما  
دين قديم \* فسلم الملك الرجلين الي اجناد حتى  
يعطيه كل منهما مائة مثقال ولم يكن لهما ما يعطوه  
وان القديس يوحنا وجدتهما صدفة فرآ الاجناد  
25 يقتلان الرجلين بغير رحمة فقال للاجناد ما هي  
العله التى انتم تضربون هذين الرجلين بسببها

Fol. 107b.

فقال له الاجناد انهم ممسوكين على مائة مثقال كل واحد منهم فقال لهم فاذا اخذتم المايته مثقال تطلقوهم فقال الاجناد نعم واذا لم يعطونا ايهم فسنقتلهم فطلب يوحنا الي الجندان يتناثوا قليلاً 5 الي ان يعود اليهم اما هو فمضى واحضر المايته مثقال ودفعها لهم وعشق اوليك الرجلين والاربعة اجناد

Fol. 108a. المترسمين بهما دفع لكل واحد منهم مثقال فلم تحمل الشيطان عدو كل صدق بل امتلا حسد علي القديسين من اجل اعمالهم الحسنة فاتار عليهم 10 تجارب صعبه جداً بزيادة وهي هذا وكان من بعد هذا استضاف رجل من اهل تلك المدينة برجل صديق له وكان المساء وكان ذلك الرجل ساكن بجانب بيت اوليك القديسين فلما اكلوا وشربوا قام ذلك

Fol. 108b. الرجل ليذهب الي بيته | وبينما هو ماشى في شوارع المدينة فلدغته عقرب فوقع ميتاً في الساعة ولم يعلم انسان بما كان وفيما كان حراس المدينة يطوفوا مع اصحابهم وجدوا ذلك الرجل ميتاً فاتوا بسراج وفتشوا جسده ولم يعلموا بما كان منه ثم كفنوه فلما كان باكراً ارادوا ان يحملوه الي القبر واذا بالشيطان 20 قد تشبه بانسان وكان يصيح في المدينة كلها

Fol. 109a. قايلاً ان هذا الرجل الميت الذي لم يعلم احد من الناس بموته ولا من قتله لم يكن هذا الشر من احد من الناس الا هؤلاء الاربعة صبيان الغربا واذا اشهد بهذا الامر فذاع هذا الكلام في المدينة كلها فذهب 25 الوالي واعلم الملك كسنتس بهذا وفي تلك الساعة امر الملك بان ياتوا بالاربعة صبيان مكتفين اليدين

- التي خلف وان يعملوا في اعناقهم جنازير فجاءو بهم  
 5 واوقفوهم امام الملك فكان نكروهم صوتا قايلا لا  
 تكافوا فيها قد انقضى زمان التعب وحصل لكم  
 النياح من قبل الرب حينئذ لما اغاموهم امام الملك  
 10 بشبه ظلمه ففي تلك الساعة تشبه رئيس الملائكة  
 ميخائيل بشبه اميرا كبيرا لملك الروم واتى \* فلما  
 راد الملك كسطنطس قام ووقف امامه فلما بلغ اليه  
 جلسا مع بعضهما بعض فلما راي رئيس الملائكة  
 15 ميخائيل الصبيان اقيام قال للملك كسطنطس ما هو  
 10 امر هؤلاء الصبيان فاعلمه الملك بالذي كان فقال له  
 ميخائيل فمن يعلم من الذي قتل هذا الرجل فقال  
 له الملك قد اخبرت ان هؤلاء هم الذين قتلوه \*  
 فقال ميخائيل ان عندنا اذا كان امرا هكذا وهو ان  
 يموت واحدا ولم نعلم ما الذي كان منه فنكضر  
 15 الرجل الميت في الوسط ونسأله فيكلمنا ويتكبرنا  
 من الذي قتله والان ان كنت تريد ان تعرف الحق  
 فليقدم ايضا ذلك الرجل الميت اليها هنا ونسأله وهو  
 يكلمنا ويعرفنا من الذي قتله وفي تلك الساعة امر  
 الملك فقدموا الميت في الوسط فقال رئيس الملائكة  
 20 ميخائيل لذانيال اصغر اخوة القديسين اذهب وقل  
 لهذا الميت باسم سيدي يسوع المسيح الاله السما  
 والارض اخبرنا ما الذي كان منك ففعل الغني الصغير  
 25 هكذا وان الله يحب البشر المريد ان يتمجد اسمه  
 المقدس في كل مكان ليؤمنوا به اعاد نفس الرجل  
 25 اليه مرة اخري وعاش من اجل خلاص الملك والجمع  
 كله الذي في تلك الكورة وصرخ ذلك الرجل قايلا الويل

- لك اتينا الملك كسنتس لانك تجاسرت وجلست مع  
 رئيس الملائكة ميخائيل رئيس اجناد القوات  
 السماوية | ان هؤلاء الرجال الذين اتهمتهم هم  
 صديقين وابريا من الذنب وليس هم الذين قتلوني  
 5 لكن عقرب لدغني فميت لكن لاجل صفوة هؤلاء  
 الرجال ادركك هذا الخبر العظيم واستحققت ان تنظر  
 الي رئيس الملائكة الاطهار ميخائيل والان فقد رايتهم  
 اعاجيب الله فارجعوا من كل قلوبكم واتركوا عنكم  
 هذه المذات وهذه الاصنام الميتة التي لا ربح فيها  
 10 لكي الله يغفر لكم ما سلف من خطاياكم واما انا  
 فادركتني نعمة عظيمة لانني رايت رئيس الملائكة  
 ميخائيل من اجل هؤلاء الرجال الابرار \* وفي تلك  
 الساعة ارتفع رئيس الملائكة صاعدا بمجد عظيم  
 والملك ينظره وكل الجمع وهو صاعدا الي السماء  
 15 واخذ معه نفس ذلك الميت الي السموات واما الملك  
 وكل احد فصاروا في خوف عظيم جدا ومن بعد وقت  
 كبير اظمان قلب الملك من الخوف ومن ذلك الامر  
 المعجب الذي راه وقام وقبل ثم يوحنا قايلا مباركة  
 هي الساعة التي دخلتم فيها الي هذه المدينة  
 20 اطلب اليكم ان تعرفوني الاهكم الذي امنتم به  
 لنؤمن نحن به ايضا فنخلص \* فقال لهم يوحنا  
 نحن مؤمنون بالرب يسوع المسيح ابن الله الحي  
 25 فصرخ الملك قايلا وكل الجمع معه بالحقيقة | اله حي  
 هو يسوع المسيح وليس اله سواه \* فقال يوحنا  
 للملك قم فاكتب لملك رومية قسطنطين واعلمه  
 بكل شيء واطلب اليه ان يرسل الينا واحدا من

Fol. III b.

Fol. II2 a.

Fol. II2 b.

Fol. II3 a.

- الاساقفة الي كورتنا فيعظكم باسم الاب والابن والروح  
القدس فكتب الملك كسنتس الي الملك قسطنطينوس  
Fol. 113b. قايلا له هكذا كسنتس الذي يقال له ملكا استنجرا  
وكتب لعظمه الملك وجلالته قسطنطين عبد يسوع  
5 المسيح السلام لك ان نعمة عظيمه قد ادركتنا من  
قبل الله الصالح فذكرنا واخرجنا من عبادة الاصنام  
الطائفة واعادنا اليه من قبل صلاحيته الكبيره  
وطلبات رئيس الملائكه الاطهار ميخائيل هذا الذي  
جعلني مستحقا ان انظره بعيني وجعل الميت  
10 يكلمنا مشافهه من بعد موته | وبعد هذا مضى صاعدا  
بمجد عظيم ونحن باجمعنا ننظره والان نطلب الي  
سيادتك ان ترسل الينا واحدا من الاساقفة الذي  
عندك ليضي لنا بالامانة المستقيمه ويعرفنا نحن  
ايضا الطريق الموديه الي الله ويهب لنا الخاتم  
15 المقدس واذا فعلت معنا هذا تنال اكاليل عظيمه  
عند المسيح علي هذا الامر كن معنا ايها الملك  
Fol. 114b. الالهى بقوة المسيح ملك الكل وباجتهاد عظيم  
اخذ الملك البار قسطنطين الكتب فقراهم وتعتجب  
جدا مما كان وحمد الله \* وباهتمام عظيم كتب الي  
20 القديس يوحنا رئيس اساقفة افسس هكذا \* قبل كل  
شي اقبل يديك الطاهريين اللتين يقلبوا جسد ابن  
الله \* انه بالحقيقه صار الينا فرح عظيم من الله  
هوذا انا ارسل اليك انت ايضا فانني عارف انك تفرح  
Fol. 115a. بزيادة | اريد ان تتعب تعباً قليلاً وتجتهد بقلبك  
25 كله ان تعلم ان تعبك لا يسقط فافعل من اجل  
المسيح الذي تعب من اجل جنس البشر وتتكلف

- ونمضي الى مدينة انتياس لتشفى المرضى الذين بها  
باسم المسيح وتخرجهم من خدمة عبادة الاوثان  
التجسد وتعمد باسم الاب والابن والروح القدس فهذا  
Fol. 115 b. يصير لك انخاراً عند الرب | وعند ملايكته الاطهار  
5 لكي نخلص معا بقوة المسيح الالهنا \* هذه الكتب  
ارسلها الملك قسطنطين الي انبا بيوحنا رئيس  
اساقفة افسس مع رسالة كسنتس الملك فلما قرا  
رئيس الاساقفة الكتب فرح جداً على رجوع الكورة  
كلها حينئذ اخذ معه شماسين وقسوس واغنسطسين  
Fol. 116 a. 10 وثلاثة مرتلين واثنى عشر من الشعب واخذ معنا  
استعداد الصيكل وهي مايدة ذهب واربعة كاسات  
فضة وثلاثة كاسات ذهب وملقحة من الحاجر الكريم  
والاربعة اناجيل والمزمور والرسول والابركسيس ورسائل  
القتاليقون وعلي الجملة كل استعداد البيعة ثم ساروا  
Fol. 116 b. 15 في الطريق وهم يصلوا بفرح فلما قربوا من المدينة  
عرفوا الملك | بحجي رئيس الاساقفة والذين معه فخرج  
الملك وبيوحنا وكل جماعة المدينة ليتلقوا رئيس  
الاساقفة فلما بلغوا الي رئيس الاساقفة سجد له الملك  
وكل الجمع وتباركوا منه وقصص الملك على رئيس الاساقفة  
20 كل ما كان منه واعلمه بيوحنا قايلاً ان من قبل هذا  
واخوته رحمنا لله وهكذا مضوا | الي مدينة بهد  
Fol. 117 a. عظيم وان الملك سال رئيس الاساقفة وادخلوا الي  
القصر لان المدينة لم يكن بنى فيها كنيسة بعد  
فلما كان الغد قال رئيس الاساقفة للملك لنكثد رسم  
25 كنيسة فقال الملك يا ابي ان لي طريق جديد وهم  
يبنون فيه امض بنا لننظره فان كان موافق صنعناه



- كنيسة فمضى رئيس الاساقفة والملك معا فنظروا الى الطريق | الذى يبنون فيه فارضا ذلك رئيس الاساقفة Fol. 117 b.
- فامر الملك ان يصرخ المنادي في المدينة كلها ان ياتى ساير الناس ويعملوا في الكنيسة وهكذا اجمع 5 اهل المدينة كلها وعملوا في الكنيسة من الرئيس الي المسكين حتى الي الملك كان هو ايضا يعمل بيديه مثل كل احد مؤمن انه ينال بركة من المسيح وبارادة الله كمل البنا في ستة عشر يوما | وكثر رئيس Fol. 118 a.
- الاساقفة الكنيسة على اسم العرذي القديسه والدة 10 الاله مريم فلما راي كثرة الجموع يعمدون قال للملك في اين يعتمد هذا الجميع العظيم لان المدينة لم يكن بنى فيها كنائس ولم يكن فساقى فاجاب الحكيم يوحنا وقال للملك ولرئيس الاساقفة انا اقول ان هذه البركة الماء التي هي شرقي المدينة انها 15 مستحقه لهذه الكرامة العظيمة | وفي تلك الساعة Fol. 118 b.
- كان صوت من السماء وكل احد يسمعه فانيلا هذا هو الذى رسمه الله يا يوحنا ابن الرسل \* فلما سمع رئيس الاساقفة والملك وكل الجمع ذلك تعجبوا ثم امر رئيس الاساقفة والملك ان يجتمع الجمع الي تلك 20 البركة وصلى رئيس الاساقفة على الماء كعادة الفساقى كلهم وكانت اعجوبة عظيمة في ذلك | الوقت وهو Fol. 119 a.
- انه لما بلغ الي التقديس سمع الجمع كله صوت من الماء يقول التقديس مع رئيس الاساقفة فلما كمل رئيس الاساقفة الصلوات امر ان ينزل الجمع كله الى 25 الماء فانطرحوا كلهم في الماء وهم يصرخون ثايلين ننصبغ باسم الاب والابن والروح القدس ثم اعتمد

المملك وكل الجمع واتا بهم رئيس الاساقفة الي الكنيسة

Fol. 119 b. ونسب يوحنا اسقفنا اليهم واخوته الثلثة نسب احدتهم

قسيسا والاثنين الاخر شمامسة \* وكان للملك ابنا

اسمه اقلاس فصيره شماسا وكان جميع الشعب يجذلون

5 دالوب حبيبهم ريس الاساقفة دلقربان فرغوا

على المذبح وقدر عليه \* فتعجب الملك وكل

Fol. 120 a. الجمع | ممّا رأوا وسمعوا لانهم لم يسمعوا كلام هكذا

امدا ولم يروا هذا المثل البتة وهذا كان اول مرة

رفع القربان في تلك الكورة \*

SPECIMEN OF THE ARABIC VERSION  
OF THE  
ENCOMIUM UPON SAINT MICHAEL  
BY  
EUSTATHIUS, BISHOP OF TRAKÈ.

اقري تذكرون انتم اوغيميه زوجة ارسطرخوس  
الامير هذا الذي ولاه الملك العابد اتورديوس علي  
جزيرة الانركي انتم تعرفون كلكم ايها الشعب المكتب  
للمسيح ان هذا الامير كان عابداً جداً كما يشهد  
له بذلك كل احد ان صلواته وصدقاته صعدت قدام  
5 الله مثل قزنيلبوس زماناً كان هذا الرجل المكرم  
Fol. 133b. ارسطرخوس اميرا ومنذ اخذ المعمودية المقدسة من  
يد ابينا المكرم والمعلم العظيم يوحنا لم يفتر من  
الصدقات والقرايين في كل اثني عشر من الشهر  
باسم رئيس الملائكة الاطهار ميخائيل وفي الحادي  
10 وعشرين من الشهر باسم العذري الطاهرة مريم  
والتاسع وعشرين من الشهر ميلاد ربنا يسوع المسيح  
Fol. 134a. وكان يعطي القرايين والصدقات التي لا عدد لها  
لذكر اسم الله الكلمة كان هذا الرجل البار يصنع  
هذا زماناً كبيراً من بعد كمل زمانه ليمضي الي  
15 المسيح مثل كل انسان فدعا اوغيميه زوجته وقال لها

- يا اختى هوذا اذنتي ترى ان زمني قد تمّ لامضي  
 الي الرب كمثّل ابايي كلهم \* وقد سمعتي اذنتي كل  
 Fol. 134b. التعاليم المحكيمة التي اوصانا بها | الاب الطوباني  
 يوحنا هذا الذي به استمنات هذه الكنيسة كلها  
 5 وعرفت الله وقد سمعت منه مرار كثيرة باذنك في  
 بيتك يقول ان ليس شيء اعظم من المحبة وايضا قال  
 ان للرحمة فخر في الدينونة وعلي الجملة بقية وصايا  
 المعزية التي قالها لنا من اجل خلاص نفوسنا اعني  
 ذلك العظيم يوحنا \* وايضا هوذا انا اوصيك وقد  
 10 جعلت الله رقيبى | وامامي من قبل خروجي من  
 هذا العالم اذك لا تفتري ولا تتركى ما كنا نصنعه الان  
 في اليوم الثاني عشر من الشهر عيد رئيس الملائكة  
 الاطهار ميخائيل والحادي والعشرين عيد الملكة ام  
 ملك الملوك والتاسع والعشرين ميلاد الاله الكلمة  
 15 واحذري ان تكفري قربان رئيس الملائكة الاطهار  
 Fol. 135b. ميخائيل لانه يطلب عن كل احد فلعلة يطلب  
 عنا امام الله ليصنع معنا رحمة صدقة ويقبل اليه  
 نفسى الشقية فاما تلك المرأة الحكيمة فقالت لبعليها  
 يا سيدي واخي حتى هو الرب الذى امتنا به اننى لا اترك  
 20 خلفى شيء مما اوصيتني به لكنى اريد عليه بالاكثير  
 بل في قلبى كلام اريدك ان تحتملنى فيه وتكلمه  
 لي من قبل ان يدفن جسدك اما هو فقال لها كل  
 Fol. 136a. شيء تريد به قوليه لي وانا اكلمه لك بمشيئة الله  
 فقالت له انا اريد ان تامر مصور ان ينقش لي صورة  
 25 رئيس الملائكة الاطهار ميخائيل في لوح خشب  
 وتعطيها لي لاجعلها في قيطونى الذى اذام فيه

- وتسلمني له كالوديعة لكي اذ خرجت من الجسد  
 يكون لي حارساً ومنجياً من كل الافكار الشريرة  
 Fol. 136b. الشيطانية | لانك اذا خرجت من الجسد اكل خبزي  
 بالبكا ووجع القلب لان منذ الوقت الذي يمضي  
 5 زوج المرأة عنها ليس يبقى لها رجا في الحياة مرة  
 اخوي وتكون تشبه جسد بغير راس وجسد يعدم  
 الراس هو ميت وحده \* لان الحكيم بولس فرغ ان  
 يقول ان راس المرأة بعلها وامرأة بغير زوج تشبه  
 سفينة بغير مدبر مستعدة للغرق | وكل الركاب فيها  
 Fol. 137a. قالان يا سيدي واخي كما انك لم تكنز قلبي البتة  
 بكلمة فهذا الذي سألته منك ايضاً لا توجعني بسببه  
 ليكون رئيس الملائكة الاطهار ميخائيل حافظاً لك \*  
 فان ليس رجا بعد لكنني مترجيه رحمة الله ورئيس  
 ملايكة الاعظم ميخائيل فلما سمع الاسقف سلاسل ذلك  
 15 الكلام عجل ليكمل | ما سألته وللوقت من الساعة امر  
 ان يوتا اليه مصور حكيم فامره ان ينقش شخص  
 رئيس الملائكة الاطهار ميخائيل في لوح خشب  
 ويطلبه بالذهب المختار والحجارة الكريمة فلما كمله  
 ودفعه لها فرحت به جداً كمثل من وجد غنايم كثيرة  
 20 كما هو مكتوب وقالت له يا سيدي الاخ لتذكرني  
 رحمتك وتسلي في قلبي في هذا الكلام الاخير لكي  
 اذا تخلا قلبي وصرت ضعيفه فلا ينور على شيء من  
 الموامرات من بعد دفن جسدك \* فقال لها كلما  
 تتمتيه انا مستعد ان اكمله لك كما تعلمي انني لم  
 25 احزن قلبك في امر من الامور البتة اما هي فقالت  
 له انا اريد ان تسلمني ليد رئيس الملائكة الاطهار

- ميخائيل هذا الذي صورته لي في هذا اللوح الخشب  
 Fol. 138b. وتطلب اليه عتي لكي | يكون لي عضداً الي يوم  
 مهاتي لان بعد خروجك من الجسد لا يبقا لي رجاء  
 الا بالله ورئيس الملائكة ميخائيل لانك تعلم ان  
 5 الامراة الارملة تاكل خبزها بالبكاء والتنهّد فلما  
 سمع ذلك الامير هذا تكلم لاجل هذا الكلام المر  
 الذي قالت له لكنه تعجب من عظم امانتها في  
 Fol. 139a. رئيس الملائكة الاطيار ميخائيل ثم امسك ايدها وسلمها  
 لرئيس الملائكة ميخائيل الذي نقش صورته في اللوح  
 10 الخشب وصرخ تايلا يا رئيس الملائكة ميخائيل الذي  
 قتل الثعبان الاول الذي زرع العظمه وقاوم سيده  
 فربطه وجعله في البكيرد النار المملود من النيران  
 والكبريت ايتها الساجد في كل حين امام الاب الصالح  
 Fol. 139b. من اجل جنس البشر شبه وصورة الله اضابط الكل  
 15 ها انذا اسلم اليك اليوم اوغيبه زوجتي كمثل الوديعة  
 لكي تكرسها وتنجيها من كل المومرات الشيطانية  
 التي يتبرهم عليها واذا طلبت اليك تعينها وتسمع  
 لها وتخلصها لان ليس لنا رجاء الا الله واياك فلما  
 سمعت اوغيبه فرحت جدا ووقفت بامانة عظيمة ان  
 20 ليس بقى سئ من حيل الشيطان يقدر عليها من  
 Fol. 140a. ذلك | الوقت لان رئيس الملائكة ميخائيل صار  
 لها حارساً \* ومن بعد هذا اخذت صورة رئيس  
 الملائكة المنقوشة غاقتها في القيطون الذي تنام  
 فيه وصارت ترفع امام الصورة بخورا غايق وتنديل  
 25 موقودا امامها ليلا ونهارا بغير غتور وكانت تسجد له  
 ثلاث دفعوع في كل يوم وتساله ان يعينها \* وكان



- Fol. 140b. من بعد هذا | افتقد الله الامير ارسترخوس العابد  
الذي سبقنا فذكرنا اسمه عن قليل فمضى الي  
طريق ساير الناس فاما اوڤيميه المرأة الحكيمة<sup>1</sup>  
زوجة ارسترخوس الامير فلم تملّ من الصدقات  
التي تصنعهم والقداسات التي كان ارسترخوس  
يعملهم وهو حتى قبل وفاته باسم رئيس الملائكة الاطهار  
ميخايل \* وكاذت مسرعه في ان تزيد عليهم  
Fol. 141a. جدا اكثر من ذلك الزمان الذي كان | زوجها حتى \*  
وان الشيطان المبعث البخير لجنسنا منذ الاول لم  
يحتمل ان ينظر الي تلك الخيرات التي كانت الامراء  
تعملهم باسم رئيس الملائكة الاطهار ميخايل فحسدها  
واراد ان يضيع اجرها الذي كانت تترجاه من الله  
ولما كان ذات يوم التمس شكل راهبه وسار معه شياطين  
اخر في شكل عذارا لابسين اساكيم ذهب وجا فوقف  
Fol. 141b. 15 عند باب بيتها وارسل اليها جارية قايلا اذهبي  
فقولي لاوڤيميه النقيه زوجة ارسترخوس الامير ان  
هوذا عذري راهبه وافقه علي الباب تريد ان تخضع  
لك هي وبنتها معها وان تلك الامراة الحكيمة لما  
سمعت هذا الكلام خرجت الي الباب الرابع من  
20 ببتها وامرت ان تدخل اليها تظن انها راهبه بالحقيقه  
Fol. 142a. فخرجوا العبيد فرآوه وان هو الشيطان قايما متوشحا  
باسكيم زور \* فسجدوا له فامرود بالدخول هو والذين  
معه \* فدخل الشيطان ووجهه مطرق الي الارض كانها  
راهبه بالحقيقه والذين معه عملوا هم ايضا هكذا فلما

<sup>1</sup> On the margin الماحتشمه.

راقيم اوفيميه البارّه وعم بهذا الشكل هكذا تعجبت  
 جدّا من عظم تواضعهم فقامت وامسكتّه لاذّه كان  
 لايس شكل | امرأه وادخلته الي بيتها فلما بلغ الي  
 القيطون حيث صورة رئيس الملائكه ميخائيل خاف  
 5 ذلك الشيطان ان يدخله هو ومن معه فاما تلك  
 الامراة الحكيمه فكانت تكرمهم قايله اصنعوا محبة يا  
 احباى الاخوات وادخلوا الي هذا القيطون لتحدّ (sic)  
 صلواتكم المقدسه فيه الالهي اشهد لكم الله علي  
 ورئيس ملايكته الاطهار ميخائيل ان مذ يوم توفي

Fol. 142b.

10 روجي الطوباني ارسطرخوس والي الان لم يدخل

انسان قط من داخل باب هذا القيطون الا جوازي  
 خاصه الذين يخدموني في حاجة الجسد والنسوان  
 اقاربي المتقيبات الاتيات الي ليتفقذني كحبة الله \*  
 فاجاب الشيطان المتشبه بالراعيه قايلا لماذا لم  
 15 يدخل رجلا الله من داخل قيطونك وكل مكان لا

Fol. 143b.

يكون فيه ذكرا ليس يكون معونة الله فيه \* وجميع  
 النسود اللاتي على الارض متزوجين سوا امرأه واحده  
 وهي مريم ام المسيح \* واذا اردتي مرضاة الله من  
 كل قلبك فانما ابشر عليك با مر صالح امام الرب فقالت  
 20 وما هو فقال الشيطان اما تعرفي السيد الموروخس  
 الرئيس العظيم هذا كبير في اصلاح امر الملك

Fol. 144a.

انوريوس هو نسيبي وهو قريب الملك في جنسه  
 وقد ماتت امرأته قبل هذه الايام وعند ما سمع بنياح  
 زوجك ارسطرخوس الامير العجل قال ليس هو عدل ان  
 25 انزوج امرأه حقيره دون كرامتي لكن انوم فانزوج  
 اوفيميه البارده وهي انتى واقدم لها الارجوان اكثر

- من المرة الاولى وقد اعطاني هذا المهر كي اعطيه  
لك ليطيب قلبك ان تجلسي معه فانه كبير في البلاط  
والملك يحبّه جدًا \* ولموت اوراها ذهب كثير ونفسه  
وحلى ذهب يقصد تطعيمها بحيله الشريرة وان العفيفة  
5 اجابت بوداعة عظيمة كيف يمكنني ان اعمل امرا  
هكذا من ذاتي وحدي دعيني حتي امضي واستشير  
كفيلي الذي سلمني اليه زوجي الطوباني قبل خروجه  
من الجسد فان امرني ان اقيم مع زوج فاننا اقم  
10 من غير تشكك وان لم يامرني بذلك فلا افعل شيء  
من ذاتي ابدا فاجاب الشيطان قايلًا واين هو ذلك  
الكفيل فقالت اوفيميه ها هوذا داخل قيطوني معي  
مذ يوم سلمني له زوجي يحرسني ليلا ونهارا والي  
هذه الساعة \* فاجاب الشيطان وقال لها اتعلمين  
15 انك قد وضعتي في قلبك ان تكلمي وصايا الرب  
فيها هوذا قد صرتي مدانه بهم كلهم لان الرب قال  
ان الذي يسقط في وصية واحدة فهو مدانا بالكل  
اما تعرفي ان الله يبغض الكذب جدًا وداود ايضا  
يقول في المزمور الخامس الرب ينبذ كل الناطقين  
بالكذب فمتى اعتمدتي الكذب فان الله يهلكك  
20 سريعاً الم تقولي لي عن قليل ان من يوم خرج  
زوجي من الجسد والي هذه الساعة لم يدخل رجل  
واحد الي قيطوني حتي ولا عبيدي فاجابت اوفيميه  
قايله اني انما قلت لك الحق ولم اكذب اتول لك  
يا اختي المكرمه واحلف لك بالله ضابط الكل  
25 وبرئيس ملائكته الاطهار ميخائيل الذي قتل الحية  
الاولي ان مذ يوم توفي الطوباني زوجي والي هذا

- Fol. 146b. اليوم لم يدخل رجل واحد داخل باب قبطوني | ولم احتمل ان يقترب مني فلا سيما ان يرا وجهي فاجاب الشيطان المتشبه بالراهبه وقال لاوفيميه الم تقولي من الاول انه منذ تنيح زوجي لم يدخل الي 5  
ولا رجل واحد فيها هموا الان قد اخطيتي واكملتني الاثم ان حلفتى كاذبه الم تقولي لي عن قليل دعيني اولاً ادخل الي قبطوني الاستشهر كفيلى الذي سلمني زوجي له من قبل خروجه من الجسد اليس الكفيل رجل مثل يوهن كفيل علي امرأة قط هموا الرجل 10  
الان داخل قبطونك وقد وجدته انا من داخل مخدعك فالأ قد كذبتى وانسمتي كذباً وانا فلا اقبلك البتة ولا اخذك لقريبى ولو دفعت لي جميع ما لك امّا اوفيميه | فضحكت ضحكاً روحانياً وقالت Fol. 147b.  
للسيطان المتشبه بالراهبه يا اختى ان هذا الامر عسر عليّ معما ان ليس هذا المال ولا هذا الكلى 15  
الذي احضرته معك فقط بل ولو اعطيت بالحقيقه الاموال والتكف التي في قصر الملك البار اتورديوس وجميع زينته وكل كنوز العالم لا يكون لي ان | اخالف Fol. 148a.  
العصود التي قوّرتها مع الطوباني بعلي ارسطرخوس 20  
الامير المجليل ولا اتفق مع رجل اخر غريب حتي امضى اليه طاهره من كل دنس واذا قلت ان كفيلى داخل قبطوني لم اكذب فان الكفيل الذي سلمني اليه سيدي وبعلى هو اشد من كل الكفلا الذى للمعالم  
فانه غير محتاج ان يعرفه احد عن خطيه ولا عن 25  
صلاح ومهما اضمرناه او فكرناه في قلوبنا وحواسنا يعلمه للوقت وان خطر ببال احد فكر شيطاني

- فيمضي ويتوكل<sup>1</sup> ذلك الكفيل للوقت ويستشفع باسمه  
 خاصه وان احتاطت عساكر الشيطان احد وسيجت  
 عليه فياتي به ومن ساعته يتفرقون مثل الدخان | Fol. 149a.  
 وان اخترتي يا اختي فانا اسلمك لذلك الكفيل  
 5 ليكون لك انتي ايضا معينا الي يوم خروجك من  
 الجسد \* ومن بعد موتك ايضا يسلمك الي الاله  
 الصالح مثل قربان طيب وترثين الحياه الموده  
 فاجاب ذلك الشيطان المتشبه بالراهبه وقال لها  
 اريني انا ايضا هذا الرجل فانه كما تقولين عظيم  
 10 هو غناه | فاجابت اوفيميه وقالت لها قومي بنا  
 لنكول وجوهنا لناحية الشرق ونصلي صلاه امام  
 الرب وتعتزني لذلك الكفيل بما قد اضمرته في  
 قلبك وتقولين هكذا \* اللهم اغفر لي عما اضمرته في  
 هذا الكفيل وهذه المرأة التي سلمها زوجها له وانني  
 15 لا ارجع افكر هكذا في قلبي بقدوس الله ابدا فاذا  
 انتى اعترفتي هكذا انا اريك | الكفيل مواجهه ومن  
 Fol. 150a.  
 بعد ذلك تسالينه في معونتك واسعاذك فقال لها  
 الشيطان ان علي وصيه من قبل ان اتوشح بهذا  
 الاسكيم المقدس انتى لا ابسط يدي للصلاه حتي  
 20 اعود الي مكاني ولا اكل مع احد من العلمانيين ان  
 لم يكن متشكل بشكلنا فاجابت اوفيميه وقالت  
 للشيطان انك قد قلت لي ان من حفظ الناموس  
 كله ويسقط في شئ واحد فقد صار مدانا بالكمل  
 Fol. 150b.

<sup>1</sup> On the margin ويقصد.

فهوذا انتي قد وقعتي من فمك وحدك وخالفني  
وصايا الرب التي اوصا بها رسله القديسين منذ  
البدء فقال لها الشيطان وما هي الوصايا التي  
خالفتها اعلميني بهم ليلا اقيم عليك حرب عظيم  
5 للموت اذ لم تظهر بهم لي الان فاجابت اوفيمية

Fol. 151a. وقالت لذلك الشيطان | ليس في الاول اوصا مخلصنا  
الصالح قلاميده عند ما ارسلهم ليكرزوا قايلاً واي  
بيت دخلتموه فسلموا عليه وقولوا السلام لهذا  
البيت فان سلامكم يحل عليه وان كان لا فسلامكم  
10 يرجع اليكم واوصاهم ايضاً ان يصلوا في الموضع  
الذي يدخلونه وان ياكلوا ايضاً مع كل احد ما خلا

Fol. 151b. الذين لا يعتزفون بان المسيح جآ | بالجسد اذ  
قال كلوا مما يقدم لكم وكلوا بغير فحش وكلوا  
بشكر وقد اوصانا الرسول ايضاً في رسايله قايلاً هكذا  
15 صلوا بلا فتور واشكروا في كل شئ وان رجال الله  
ايضاً يصلون علي الدوام ليلاً ونهاراً فان كنتي  
انتي امراه وليس فيك شئ من اصل المكر فانهضي

Fol. 152a. بنا نصلي ومن بعد الصلاه انا احضر لك ذلك  
الكفيل ونراد ونسلم عليه ثم لقم وان كنا غير  
20 مستحقين لنظر وجهه \* فلما علم الشيطان ان  
اوفيمية قد حصرته من كل جهة احتار كيف يهرب  
فبدا يغير شكله وتشكل بشكل شنع جدا \* وان  
تلك المرأة الكريمة اوفيمية لما رات ان شكله قد

Fol. 152b. تغير خافت جدا | وصرخت قايله يا ربيس الملائكة  
25 ميخائيل اعني في هذه الساعة الشديدة يا من  
سحق كل قوة العدو اعني فانك تعلم يا سيدي ان



- الطوباني زوجي اسلمني اليك قبل خروجه من الجسد  
لكي تكورسني وتكون لي حصنا منيعاً من كل  
مضرات العدو ولما قالت هذا رشمت ذاتها باسم  
Fol. 153a. الاب والابن والروح القدس | وفي تلك الساعة انحل  
5 الشيطان وكل افعاله من قدامها كمثل العنكبوت  
ومن بعد ذلك بزمان ظهر لها الشيطان بشكل  
انسان حبشي شنع جداً وعليه جلود المعزي وعينه  
مملوه دماً وشعر راسه مثل شعر خنزير بري وفي يديه  
Fol. 153b. سيفين مسلولة يلمعان جدا \* فوقف | امامها وكانت  
10 رايتها فايحه امامها كثيراً فلما راته اوغيميه انه قد  
تغير في شكله نهضت للموت ودخلت الي قيطونها  
ومسكت المثال الذي صورة رئيس الملائكة ميخائيل  
مصوره فيه وكانت تعانقه وتصرخ قايله يا رئيس الملائكة  
الاطهار ميخائيل اعني ونجني من هذا المكار وان  
Fol. 154a. 15 الشيطان وقف خارجاً | من باب القيطون فانه لم  
يقدر ان يدخل لاجل مجد رئيس الملائكة ميخائيل  
الذي ملاه وجعل اصابعه في انفه وصاح من انفه  
صارخا قايل الغوث ما الذي افعله ياوغيمة دخلت  
اليك اريد ان اطغيك واحذتك الي الهلاك معي  
20 فغلبتني بهذا اللوح الخشب الذي مسكتيه انا من  
Fol. 154b. الاول حركت شعب اليهود علي ماسيا | الذي يدعي  
المسيح ظاناً اني ابطل قوته فذلني وكل قوتي عند  
خشبة الصليب ومنذ البدء انا الذي اطغيت ادم  
وحوا وصبرتهم خالفوا وصية الله وغرتهم من  
25 الفردوس والمسكن النورانيه وانا ايضاً الذي اطغيت  
الملائكة حتى سقطوا من مجدهم انا الذي جعلت

- المكبابرة اخطوا حتى مكفهم الله بما الطوفان  
 وانا الذي عرفت اهل سدوم وغامورا | وثادويم Fol. 155a.  
 وزاوبن ان يصنعوا هذه الاثام حتي امطر الله عليهم  
 نارا وكبريتا ومكفهم وانا الذي علمت ازال الخطا  
 5 وتنتل احاب معها بمخالفتها وانا الذي هيبت  
 بني اسرائيل على هرون حتي كلفود ان يصنع لهم  
 العجل يعبدوه وغضب الله عليهم وابادهم وعلي  
 الجملة انا الذي جعلت كل الخطايا يا ميخايل Fol. 155b.  
 انت الذي اسقطني من السماء وملايكتي والقيتني في  
 10 المكبرة النار المتوقده \* يا ميخايل ما قد تركت لك  
 السماء والارض وصرتنا دنطير في الحق وحدنا ونصيد  
 الدين نقدر على عيدهم واحد بالرنا واجر بالفسق  
 واجر باليمين الكاذب واجر بالنميمة واجر بالمكر  
 واجر بالكيل واجر بالكسد واجر بالاحتقاد واجر  
 15 بالسرقه وان علمنا اننا لا نقدر علي احد | نصيده Fol. 155a.  
 هكذا جلبنا عليه نوما ثقيلا حتي لا يسهر يصلي  
 علي خطاياه ولا مره واحده فالان هوذا قد تركنا لك  
 السماء والارض حتي لا ننظر وجهك لان صورتك  
 مخيفه لنا جدا وحليتك التي هي مصوره في هذا  
 20 الدوح الخشب المذهب منقوشه للاشقيه غلبت  
 بهذه القوه العظيمة اليوم خشبه عملت صليب  
 فكطمت اصلي قبل اليوم وخشبه ايضا | منقوش Fol. 155b.  
 فيها صورتك يا ميخايل هي التي منعنتي وغلبتني  
 وكل (sic) قوتي اليوم ولم تدعني ان اكمل مشيتي اليوم  
 25 مع اوفيميه ي المدعوت اليوم فان ميخايل اتعبنى  
 من كل جهه ما الذي اعمل يا اوفيميه وانتي تقولي

انني ما اقدر عليك لانك قد تعلقتي بهذا الموح  
 الذي في يديك فان كان نعم فاعلمي انني اتى  
 اليك في يوم لا تعرفيه وهو الثاني عشر من | بوونه. Fol. 157a.  
 في ذلك اليوم يكون ميخائيل وجميع الملائكة  
 5 مجتمعين ساجدين خارج حجاب الاب من اجل  
 مياه نهر مصر ولاجل النداء والامطار فاني اذا اعلم  
 هذا انه يقيم ثلثة ايام وثلثة ليال لايفتر من الطلبه  
 ساجداً من غير ان يرفع راسه حتي يستجيب الله  
 له ويهبه جميع مسلاته هوذا انا اجيك في | ذلك. Fol. 157b.  
 10 اليوم واهبي قوات عظيمه وامسك هذا الموح الذي  
 في يديك واجعله جزواً جزواً على راسك حتي انظر  
 اين تكدي ميخائيل رئيس الملائكة ليعينك في  
 ذلك اليوم فلما سمعت المرأة الحكيمه هذا اخذت  
 صورة رئيس الملائكة ميخائيل وطردته بها حتي  
 15 خرج عن باب القيظون وفي تلك الساعة صار غير  
 ظاهراً امامها فلما تلك المرأة | الكرسيه اوفيميه. Fol. 158a.  
 فصارت تصنع طلبات عظيمه وصلوات كثيره ليلا  
 ونهاراً مذ يوم مضى عنها الشيطان الي اليوم الذي  
 قال لها انني انيك فيه واحاربك وهو اليوم الثاني  
 20 عشر من بوونه وكانت تطلب من الله ورئيس  
 الملائكة ميخائيل المعونه والظفر فلما كان في الثاني  
 عشر من بوونه عيد رئيس الملائكة ميخائيل اعدت  
 اوفيميه كل ما | تحتاج اليه لعيد ميخائيل من. Fol. 158b.  
 القربان والخمر للشعب في الكنيسه وهبت للاخوه  
 25 في بيتها بعد البركه وعلى الجمله اعدت العيد  
 حسناً كما ينبغي لانها كانت غنيه جداً وان الشيطان

مُبْغِضُ الْخَيْرِ كُلِّ حِينٍ لَمْ يَكْتُمَلْ أَنْ يَنْظُرَ الصَّالِحَاتِ  
 الَّتِي صَنَعْتَهُمْ هَذَا الْمَرَادُ وَهَيْتَهُمْ لِعِيدِ رَبِّيسِ  
 Fol. 159a. الْمَلَائِكَةِ الْأَطْيَارِ مِيخَائِيلَ \* فَلَمَّا كَانَ النَّهَارُ | بَاكِرِ  
 الثَّانِي عَشَرَ مِنْ يَوْمِهِ فِيهَا هِيَ قَائِمَةٌ تَصَلِّي وَتَتَ  
 5 الصَّبَاحَ وَتَسَالُ اللَّهَ بِاسْمِ رَبِّيسِ الْمَلَائِكَةِ مِيخَائِيلِ  
 أَنْ يَقِفَ مَعَهَا حَتَّى تَكْمَلَ الْخُدْمَةُ الَّتِي ابْتَدَأَتْ بِهَا  
 وَيَنْجِيَهَا مِنْ جَمِيعِ حِيلِ الشَّيْطَانِ وَإِذَا بِالشَّيْطَانِ  
 قَدْ أَقْبَلَ وَوَقَفَ أَمَامَهَا بِشِبْهِ رَبِّيسِ مَلَائِكَةِ وَلَهُ اجْتَنَحَ  
 عَظِيمُهُ مَتَمَنِّطٌ بِمَنْطَقَةٍ ذَهَبٍ عَلَيَّ حَقْوِيهِ مَرْصُوعَةٍ  
 Fol. 159b. 10 بِكَعْجَارَةٍ كَرِيمَةٍ \* | وَعَلَى رَأْسِهِ أَكْلِيلٌ مَصْنُوعٌ مِنْ  
 جَوَاهِرِ كَرِيمَةٍ مُثَمَّنَةٍ وَبِيَدِهِ الْيَمْنَى قَضِيبٌ مِنْ ذَهَبٍ  
 لَكِنْ لَيْسَ عَلَيْهِ عِلَامَةُ الصَّلِيبِ فَجَاءَ وَوَقَفَ أَمَامَهَا  
 وَهُوَ بِهَذَا الْحُجْدِ الْعَظِيمِ فَلَمَّا رَأَتْهُ خَافَتْ خَوْفًا وَسَقَطَتْ  
 عَلَى الْأَرْضِ أَمَّا هُوَ فَعَضَّدَهَا وَأَقَامَهَا وَقَالَ لَهَا لَا  
 15 تَخْشَافِي ابْتِهَا الْمَرَاةَ الْكَرِيمَةَ أَمَامَ اللَّهِ وَمَلَائِكَتِهِ  
 Fol. 160a. الْأَطْيَارِ \* | افْرَحِي ابْتِهَا الْمَرَاةَ الَّذِي وَجَدَ الطُّوبَانِي  
 بَعْلَهَا نَعْمَهُ قَدَامَ اللَّهِ وَأَنْتِي أَيْضًا صَارَتْ طُوبَانِيَتَكَ  
 مِثْلَ الْمَصْبَاحِ يَضِي قَدَامَ اللَّهِ افْرَحِي يَا مَنْ صَارَتْ  
 قَرَابِيْنَهَا رُصْدَتَانِهَا مِثْلَ السَّوْرِ يَصُدُّ عَنْ الْمَسْكُونَةِ  
 20 كُلَّهَا طُغْيَانَ الشَّيْطَانِ الشَّرِيرِ صَدَّقْتِنِي ابْتِهَا الْمَرَاةَ  
 الْمُبَارَكَةَ فَانْنِي أَقْبَيْتُ مِنْ عِنْدِ اللَّهِ ضَابِطَ الْكُلِّ لَهَا  
 Fol. 160b. رَأَيْتَ صَلَوَانِكَ الَّتِي صَنَعْتَهُمْ الْيَوْمَ صَعِدُوا قَدَامَ اللَّهِ |  
 مَضِيَّةً أَكْثَرَ مِنَ الشَّمْسِ اغْشَعَانَا كَثِيرُهُ بِشَعَاعِ عَظِيمِ  
 جَدًّا حَتَّى اضْطَرَبَتْ جَمِيعُ عَسَاكِرِ الْمَلَائِكَةِ وَارْسَلَنِي  
 25 اللَّهُ إِلَيْكَ وَقَالَ لِي كَلَامُ اقْوَلْ لَكَ فَاسْمَعِي جَمِيعُ مَا  
 يَخْرُجُ مِنْ فَمِي لَتَجِدِي كَرَامَةَ عَظِيمِهِ قَدَامَ اللَّهِ

اما تعلمين ان الله قال ان الطاعة افضل من  
 القرايين فان كنتي لا تسمعي الذي اقول لك فليس  
 5 انا الذي | تخالفيني بل الله فقد كتب ان كل من  
 هو غير مطيع فانه صاير للمهلك فاجابت تلك المرأة  
 5 الحكيمه قائله عرفتني ما هو الكلام الذي امرك الله  
 ان تقول لي وانا اصنعهم واحفظهم فاجاب الشيطان  
 وقال لها ان الله اوصاني ان اخرج من عنده واتي  
 اليك واقول لك لا تتلفي اموال الطوباني زوجك وتقول  
 10 انني اصنع صدقات لخلاص | نفسه هوذا زوجك قد  
 10 ورث خيرات ملكوت السموات كقبي قليل عن هذه  
 القرايين وهذه الصدقات الكثيره التي تصنعهم في  
 عندي اصرفني قليل ودعي في بيتك قليل ليلا تعوزي  
 بعد زمان ثم بعد هذا اذا راي الشيطان هذه  
 الصدقات هكذا يحسدك ويبدّر ما لك كما بدّر مال  
 15 ايّوب | فان ايّوب قد كان هو ايضا يفعل هكذا  
 15 للمساكين فلهذا ضاع كلما له وانحل جسده بالدود  
 الردي ومات مع ما حصل له من الحزن علي اولاده  
 وبناته فان البيت وقع عليهم وماتوا كلهم في  
 دفعة واحدة والقديس دويد ايضا حسده من اجل  
 20 الصدقات التي كان يصنعهم فانه كان يكفن اجساد  
 الموتى الذين يبجدهم ويدفنهم فغار عليه ايضا  
 20 وجلب عليه المسكنه معما | انه كان غنيا جدا  
 واخيرا جعل العصافير دمت في عيناه فعمى وليس  
 الطيور هم هكذا لكنه الشيطان وجنوده تشبهوا  
 25 بالطيور واعموه لاجل حسدهم له والان يا ابنتي ان  
 انتي اطعيني كما امر الرب والا انتي تقعين في هذه

لا يعمل هكذا لأن الله قال لي ان اقول لك ان ليس  
 لك ولد من الطوباني زوجك ارسطوخوس الامير  
 Fol. 163a. والان اقمومي ونزوجي برجل جليل لتزوي منه الاولاد  
 لكي اذا خرجتني من الجسد يربك كل ممالك ويكون  
 5 يمجّد ذكرك بعد موتك فاذا اقممني بغير ولد فلا  
 يكون لك رجاً ابدا \* وامرني الرب ايضا ان اقول  
 لك ان كنتي لا تطيعيني وتزويجي احدا والا فتزويجي  
 Fol. 163b. بالبوروخس الذي يهارب اتورينوس الملك \* لانه  
 هوذا قد ثبا عساكره يريد ان يفتح هذه المملكة  
 10 ويسلط علي جميع كنوز الروم وان تلك المرأة الحكيمه  
 او غيمية ادركت حبل الشيطان وعلمت انه هو المتكلم  
 معها بكلام مملو اوجاع فقالت له اعلمني في  
 اي الكتب مكتوب ان لا اصدف وان لا اصنع غريبان  
 Fol. 164a. وان لا اصلي وان اتزوج رجلين لاننا نحمد الله  
 15 يوصينا في اماكن كثيرة فايلا ان المملكة تغطي  
 كثرة الخطايا وايضا ان الرحمة يكون لها فخر في  
 الدينونة وسمعنا ايضا النبي يصرخ فايلاً احملوا  
 فرايينكم وانطلقوا فادخلوا ديار وني موضع اخر  
 يقول ذبيحة وتسبيح هو يمجّدني وايضا ذبايح  
 20 الله قلوب طاهره وسمعنا بولس ايضا المعلم يكرز  
 لنا \* بكلامه الحلو فايلاً صلوا بغير فتور واشكروا  
 في كل شئ وتقول لي اجلس مع رجلين لا سيما الرجل  
 الذي ذكرته لي اولا ان اجلس معه هو هراطقي ليس  
 له الا هذا الذي يهلكه الله سريعاً ويجعل في فناء  
 25 لجام ويربطه في لجة البكر ويذله مع كل قوته تحت  
 رجلين الملك البار اتورينوس وايضاً لاجل الزوج



- Fol. 165a. الثاني فقد اعلمننا سليمان بهذا في جوابه ان الزوج الاول الذي للسليم اذا مات لا يجلسوا مع زوج اخر مرة اخرى بل يذهبوا الي البرية ينوحوا الي يوم الممات ويعلمنا ايضا ان جنس الغربان لا يجلسوا مع ذكر غريب بل ذكر واحد وكما اننا 5 نشق ثيابنا علي اخ لنا عند ما يموت هكذا يكون اذا مات زوج احد الغربان تخرج لسانها وحدها وتشقه بظفرها لكي اذا زعقت بلغتها يعلم Fol. 165b. كل احد ان ليس لها زوج من اجل هذا اذا اراد 10 غراب ان يغصبها تصرخ فتلوث اذا سمعوا صوتها يعلموا ان واحدا اراد ان يغصبها بلسانها المشقوق وهكذا تجتمع ساير الغربان ويساعدوها وينتصروا ذلك الذي اراد ان يغصبها فلهذا اذا نظروا الصبيان الي الغربان مجتمعين هكذا Fol. 166a. 15 وهم يصرخون قاصدين زجر ذلك الذي يقصد الاغتصاب لانه اراد ان يطغي الذي اوصاهم الله عليه فيقولوا اوليك الصبيان الجهله ان الغربان يصنعوا عرسا ولم يعلموا انهم يقصدوا ان يزجروا ذلك المريد الخطاء بتلك التي مات زوجها فلا 20 يكون لي ان اخلط مع سبدي ارسطوخوس بعلي زيجة اخرى ابدا ولا افتر من قرايني وصدقاتي Fol. 166b. التي كنت اصنع قبل موت الطوباني زوجي باسم رئيس الملائكة الاطهار ميخائيل لكن عرّيتني من انت هكذا ان انت الابس هذا المجد العظيم ومن اين 25 اتيت وما اسمك فان مكيتك التي قد افلقني جدا \* فاجاب الشيطان قايل لا ليس انتي سالتني الله منذ

Fol. 167a. اليوم الذي جا إليك الشيطان فيه | المتشبه بالراهب  
واراد ان يطعيك الم يقول لك انه ياتى اليك في  
اليوم الثاني عشر من برودة وهو عيد رئيس الملائكة  
فان رئيس الملائكة ميخائيل لا يتفرغ في ذلك اليوم  
5 من السجود امام الله من اجل مياه الانهار والمطر  
والبرد \* والان فانا هو ميخائيل رئيس الملائكة  
ارسلني الرب اليك لاعينك قبل غروب الشمس اليوم

Fol. 167b. ليلا ياتي زارع الشر فيصنع بك شرا فلذلك يجب  
عليك ان تاتي وتسجدي لي فانني تركت ملايكتي  
10 واقيت اليك فاجابت اوغيمية وقالت له سمعت في  
الانجيل المقدس ان في الزمان الذي تقدم الشيطان  
الي مخلصنا الصالح لكي يحرقه فقال له اركع لي  
ساجدا وانا اعطيك جميع ممالك العالم وكل مجدهم \*

Fol. 168a. والموت علم المسيح انه الشرير فزجره فلعلك  
15 انت هو ذاك تريد تطعيني \* فاجابها الشيطان  
ليس انا هو ذاك لا يكون لي ان اكون هكذا ابدا  
ومن اين يمجد ذاك هذا المجد العظيم الذي انا  
لابسه لان من الوقت الذي خالف وصية الرب فيه  
فغضب عليه وامرني انا ميخائيل فعزيتته من جميع  
20 مجده فاجابت المرأة الجليلة قايله ان كنت

Fol. 168b. انت | هو ميخائيل فابن هي علامة الصليب التي  
علي صليبك كما انا اراد منقوش في هذه الصورة  
التي هي شخص صورة الملاك ميخائيل فاجاب  
الشيطان قايله هولا المصورين يقصدوا زينة بصورتهم  
25 لتمجده صنعتهم بالاكثرت فان ليس عندنا علامة  
الصليب في جميع الملائكة فاجابت اوغيمية قايله

- Fol. 169a. كيف يمكن ان اصدق قولك | فان كل جندِّي  
يخرج من عند الملك لا يكمل احد من الناس  
الامر الذي جا بسببه ولا يقبلوه البتة فانه ليس  
مرسوم برسم للملك وهكذا ايضا الكتب الذي يرسلهم  
5 الملك من مملكته وان كانت كتب سلامة فلا يقبلهم  
احد فانهم ليسوا مكتومين بخواتم الملك وهكذا  
ايضا الملائكة اذا نزلوا علي الارض ان لم يكن  
معهم علامة صليب ملك المجد | لا يصدقوا انهم  
Fol. 169b. ملائكة لكن يهربوا منهم فانهم شياطين \* لا سيما  
10 رئيس جميع الملائكة كيف ينزل علي الارض ولا ياتي  
معهُ سلاح خاتم الخلاص الذي للملك وهو الصليب  
المقدس الذي ليسوع المسيح ابن الله الحي \* فان  
كنت تريد ان اصدق انك انت ميخائيل المنقذ  
فدعني افدّم لك صورته | وتقبلها وعند ذلك اذا  
Fol. 170a. 15 اسجد لك من غير اكون ذا قلبين غلبا راي الشيطان  
انها قد حصرت من كل جهة ولم يقدر علي حجة  
يقولها امامها وانها قامت من المكان الذي كانت  
جالسه فيه تريد ان تكفر له صورة رئيس الملائكة  
ميخائيل غير شكله وصار شبه اسد يزيّر حتي ان  
20 صوته ملا المدينة كلها واسرع فامسك | حنجرتها  
وخنقها حتي قاربت الموت وكان يقول لها هكذا  
هذا اليوم الذي فيه وقعتي في يدي تعبت واني زمان  
كبير اصيدك لكن لم اتمكن الي الان فليات الان  
الذي انتي معتمد عليه ويخلصك من يدي وان  
25 تلك المرأة الحكيمة فانها ضافت جدا حتي انها  
Fol. 171a. قاربت الموت فصرخت قائلة يا رئيس الملائكة ميخائيل |

اعبى في هذه الساعة الشديده ونبها كان الشيطان  
يولمها كثيرا واذا برئيس الملائكة ميخائيل ظهر  
لها للوقت لايسا كرتبه ملوكيه ويده اليمنى قضيب  
من ذهب وعليه موضوع علامة الصليب فاشرق  
5 المكان اكثر من الشمس اضعاف كثيره فلما راد  
الشيطان صرخ بخوف قايله يا سيدي رئيس الملائكة

Fol. 171b. ميخائيل اخطأت | في السماء وقد امك فاننى قد  
استجريت ودخلت الي المكان الذى صورتك فيه  
اسالك ان لا تهدكنى قبل رماني فان المخلوق سمح  
10 لي ايما قلايل : وانت يا سيدي يا رئيس الملائكة  
الذى غردتنى من مساكن السموات والان فانما اترب  
منك الي يوم الكزي العظيم انا اعترف لك واقسم  
قدام الله اننى لا اعود من هذا الوقت ان اجرب

Fol. 172a. رجل ولا امرأه في الموضع الذي تكون فيه هذا ما كان  
15 الشيطان يقول وهو مربوط مع رئيس الملائكة  
ميخائيل مثل عصفور في يد طفل صغير وهو حقير جدا  
ثم بعد ذلك اطلقه بكزي عظيم فقال رئيس الملائكة  
ميخائيل لا وغميّه اغلبى الشيطان وتقوي ولا تكفاني

Fol. 172b. منه فانه لا يقدر عليك من هذا الوقت | انا هو  
20 ميخائيل رئيس الملائكة الذي انتى تخدمينه الذي  
سلمك لي ارستورخوس زوجك الامين الطوباني انا هو  
ميخائيل الذى تسالينى كل يوم امام صورتي الذي  
شخص منسوخ داخل قيطونك انا هو ميخائيل الذي  
ارفع طلباتك امام الله انا كنت قائم في الوقت  
25 الذي فيه خاطبتنى زوجك قايله انقش لي شخص

Fol. 173a. رئيس الملائكة لاحعله | في ممتلك ناصرا لي سلمنى

- له ليصير لي كفيلاً ويكون لي عضداً عند الرب  
ويتعاهدني اذا مضيت اليه مثل جميع الناس انا هو  
ميخائيل سامع كل الذين يدعون الله باسمي  
لا تخافني لانّ هوذا من بعد ان تكملني خدمتك  
5 التي تصنعها باسمي تأتي اليّ انا مع كثير من  
الملايكة لارفعك الي اماكن النوح التي لله التي  
ورثها زوجك السلام لك ولما قال لها ربس الملايكة  
Fol. 173b. ميخائيل هذا صعد الي السموات بمجد عظيم وهي  
واقفة تنظر اليه ومن بعد ذلك مضت الي الكنيسة  
10 حيث انبا انتموس اسقف المدينة اول من كرّز من  
يد القديس يوحنا ثم الذهب ريس اساقفه مدينه  
قسطنطينيه الذي استضت جميع الجزاير من قبله  
Fol. 174a. واعلمته جميع ما قاله لها ربس الملايكة فمجد الله  
وريس ملايكنه الاطهار ميخائيل وقدم القداس وخدم  
15 بسرعة وكرامة عظيمه ومن بعد القداس خرجت من  
البيعه ومضت الي بيتها وكملت الخدمه مع الاخوة  
الفقر وهي تخدمهم فلما فرغوا ياكلوا ويشربوا  
Fol. 174b. ارسلت خلف الاب الاسقف | وطلبت اليه ان ياهلها  
للمكصور الي بيتها فجاء اليها سريعاً فلما بلغها  
20 محبته اليها خرجت للمقايه الي ثالث باب من بيتها  
وخرت على قدميه وقبلتهما زمان كبيراً وان الاسقف  
القديس اقامها قايلاً قومي ايتهى المرأة المباركه من  
الله والناس بالحقيقه قد قبل الله منك قربانك  
مثل هابيل الصديق | واشتم بخورك مثل بخور  
Fol. 175a. ملكيسداق ملك ساليما كاهن الله العلي لانك فعلتي  
25 باستقامه \* اما هي فاخذته بكرامة عظيمه وادخلته

الي قيطونها الذي فيه صورة رئيس الملائكة ميخائيل  
ونصبت له كرسي من عاج والآت من فضة لكي  
تجلس عليها القسا والشمامسة فلما صلوا وجلسوا

Fol. 175b. فتكثرت ابواب بيتها واخرجت ساير اموالها من

5 الجليل الي الكقيم المشمن والدون ووضعتهم  
قدامها وقالت له يا ابي القديس خذ مني هذا  
المال القليل وخرقه علي الفقرا عني وعن الطوباني  
زوجي باسم رئيس الملائكة الاطهار ميخائيل ليسال  
الله عني انا والطوباني زوجي الامير ارسترخوس ليصنع

10 رحمه مع | نفسي الشقي امام منبر المخوف فامر

الاسقف ان يكمل كل مالها الي الكنيسة واما  
عبيدها فصيرت الكد احرا فلما كان في هذا اليوم  
الواحد الذي هو الثاني عشر من بؤونة فيها فكن  
جالسين فتكثرت مع الاسقف شمننا رايسة بخور  
15 عظيم لم يشتم مثله ابدا \* وانا كنت جالسا مع

Fol. 176b. انثيموس الاب الاسقف القديس اول | قسمة الاب

القديس ابنا يوحنا فم الذهب وكنت انا قسا فلما  
شمننا رايسة ذلك البخور العظيم بهتنا لذلك  
المنظر العجيب من بعد ذلك رجعت اوفيمية الي  
20 الاب الاسقف وقالت له اسال لك يا ابي ان تطلب  
عني كي التقى الله في ساعة جيدة فان الساعة  
قد اقتربت الذي فيها تفترق نفسي من جسدي

Fol. 177a. المسكين الي يوم الحكم العظيم فان هوذا ميخائيل

رئيس الملائكة قد اتاني وزوجي ارسترخوس معه  
25 وكثير من الملائكة وانها انضجعت علي مرثداها  
وبسطت يديها وان الاب الاسقف صلى عليها وقتا



- طوبلا \* من بعد هذا رفعت وجهها في وجه  
الاسقف والجميع كله وقالت لهم انا اسالكم بالرب  
ان تصنعوا مكتبة وتعطوني صورة رئيس الملائكة  
ميكائيل | لا قبلها مرة اخري قبل خروجي من  
Fol. 177b. 5 الجسد وفي الساعة تناول الاسقف الصور وثاولها  
لها اما هي فقبلتها قائلة يا سيدي رئيس الملائكة  
الاطهار ميكائيل قف معي في هذه الساعة المخوفة  
وفيما نكون نسمعها وهي تقول هذا والجميع كله  
سمعنا ايضا صوت جموعا كثيرة مسرعين جدا مع  
10 بعضهم مثل الميازيب الكبيرة | فرغ الجميع الصغار  
والكبار والرجال والنساء اعينهم فراوا ميكائيل  
رئيس الملائكة يضي مثل الشمس وهو قائما  
عند اوفيمية المكتشمة وتصب رجليه مثل النحاس  
المبرق المسبوك بالنار ويبدد اليمنى بوق ويبدد  
15 اليسرى بكرد مثل المركبة وعليها صليب وهو  
الانس لباس | مختار احسن من لباس مسبوك  
Fol. 178b. العالم اضعاف كثيرة فلما رايناه هكذا اضطربنا  
وبهتنا من خوفه \* ورايناه قائما يضي حلة نورانية  
يزين بها نفس تلك المرأة الطوبانية اوفيمية لتخرج  
20 في حلتها المقدسة \* وهكذا اسلمت روحها وصورة  
Fol. 179a. رئيس الملائكة ميكائيل علي | عينها قبل خروجها  
من الجسد \* وسمعنا اصوات جماعة يرتلون تبايلين  
ان الرب عارف بطريق الابوار وميراثهم يدوم الى  
الابد \* وكانت صورة رئيس الملائكة ميكائيل موضوعة  
25 على وجه المرأة الي ان اسلمت روحها والموت طارت  
الصورة ولم نعلم الي اين مضت وان نكون جعلنا

- المراة في قبر زوجها ارسترخوس ولما دفنّاها اتينا  
 Fol. 179b. الي الكنيسة | للقدس وان الاسقف دخل الي المكان  
 الذي نحن مجتمعين فيه الان باسم ميخائيل رئيس  
 الملائكة ولما دخل الي المذبح كعادته راي صورة  
 5 رئيس الملائكة ميخائيل التي طارت من بيت اوفيمية  
 مُعلقة في الجو من غير يد انسان في القبة المقدسة  
 فصرخ الاسقف قايل يا رجال جزيرة الاتراكى تعالوا  
 Fol. 180a. لكي تنظروا عظم | قوة رئيس الملائكة ميخائيل فاسرع  
 الجميع كله الي داخل المذبح فرينا باعيننا صورة  
 10 ميخائيل رئيس الملائكة معلقة في الجو بغير يد  
 انسان ولا بشي اخر لكنها ثابتة كعمود لا يتحرك  
 ولا يتزعزع بشي البتة \* فيا للاصوات التي كانت في  
 تلك الساعة من الجمع كله صارخين مبهجين لله  
 ورئيس الملائكة ميخائيل وبلغ خبر هذا الاعجوبة  
 Fol. 180b. 15 العظيمة الي الملك ارغاديوس المحب للاله والي  
 اودكسيّة الملكة بمدينة قسطنطينية والملك اثوريوس  
 برومية ومرروا ان يلتقوا بعضهم البعض في هذا  
 الجزيرة وهكذا تلقوا بعضهم مع الملكة ونظروا  
 باعينهم الاعجوبة وهي صورة رئيس الملائكة ميخائيل  
 20 وسجدوا على الارض على سرير الطوباني يوحنا فم  
 Fol. 181a. الذهب الذي تنيح عليه هذا الذي صنع اشفيه  
 عظيمه في هذه الجزيرة حتى كان كل انسان يرقد  
 على ذلك السرير للمقدّيس يوحنا يحصل لهم البر  
 للموت من يقدر ان يصف العجايب التي كانت من  
 25 صورة رئيس الملائكة ميخائيل هذا التي رايناها الان  
 باعيننا ظاهرة في بيعة المقدسة | الذي نحن  
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مجتمعين في تذكارة المقدس اليوم حتى انها كانت  
في كل اثني عشر يوماً من الشهر عيد رئيس الملائكة  
ميخائيل يخرج من اربعة جوانبها اربعة اغصان زيتون  
ثمره ثمره طيبه فان ذلك اللوح الذي كانت الصورة  
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تلك التي كان في احشائها مرض الاستسقا وكانت

Fol. 182a. تسمى ابسطينا وكيف ورمت | وصارت بغير قوة من  
الضعف والشده التي كانت فيها وانها اتت بامانه  
عظيمه الي هذه البيعة المقدسه واخذت من ثمره  
10 ذلك الزيتون الذي خرج من الصورة في الثاني عشر  
من الشهر الماضي وقد رايتكم كلكم انه عندما اكلت  
من ثمره تلك الصورة فارقتها العله التي كانت في  
احشائها للوقت وتظهرت وبريت ومضت الي بيتها

Fol. 182b. مبعده لله ورئيس ملائكته الاطهار ميخائيل |  
15 حتى كانها لم تمرض \* اسمعوا ايضا هذه الاعجوبة  
التي كانت فاني لا اتركها رايتم ذلك الرجل الضعيف  
الذي كان باضارب الشديده في احدي اجناب راسه  
حتى ان عينه الايمن كادت عن قليل تنقلع وتخرج  
من راسه فانا الي البيعة المقدسه واخذ قليل زيت

Fol. 183a. من القنديل ورشم وجهه باسم الاب | والابن والروح  
20 القدس واخذ من الورق الذي اخرجتهم الصورة  
وجعل منه علي الموضع الذي يوجعه في راسه فبري  
للوقت ومضي الي بيته بسلام \*

THE ETHIOPIC VERSION  
OF THE  
ENCOMIUM UPON SAINT MICHAEL  
BY  
SEVERUS OF ANTIOCH.

በሚካኤል ፡ ምንባብ ።

Fol. 156a. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ አምላክ ።

ድርሳን ፡ አመ ፡ ዓሠሩ ፤ ወሰኑዩ ፡ ለኅዳር ፡ ዘደረሰ ፡  
ሊቀ ፡ ጳጳሳት ፡ ዘአንጾኪያ ፡ በእንተ ፡ ሊቀ ፡ መላእክት ፡  
ሚካኤል ፡ ወአፍቅሮቱ ፡ ለሰብእ ፡ ወተናገረ ፡ በእንተ ፡  
ሰንበት ፡ ቅድስት ፡ እስመ ፡ ኅበረ ፡ በዓለ ፡ ሚካኤል ፡ በይ 5  
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በእንተ ፡ ማቴዎስ ፡ ነግድ ፡ ወብእሲቱ ፡ ወውሉዱ ፡ ዘከ  
መ ፡ አመኑ ፡ በእግዚአብሔር ፡ በስእለተ ፡ ሚካኤል ፡ ሊ  
ቀ ፡ መላእክት ፡ እስመ ፡ ይቤ ፡ ዘንተ ፡ ድርሳነ ፡ አመ ፡  
፲ ወ ፪ ፡ ለኅዳር ፡ እንዘ ፡ ጉቡአን ፡ ሕዝብ ፡ በቤተ ፡ ክር 10  
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በሰላመ ፡ እግዚአብሔር ፡ አሜን ።

ስምዑ ፡ ለመዘምር ፡ ቅዱስ ፡ ዳዊት ፡ ዘነገረነ ፡ ኅብረ  
ተ ፡ ዝንቱ ፡ በዓል ፡ ዮም ፡ ይትፈሣሕ ፡ እንዘ ፡ ይኬልሕ ፡  
ወይብል ፡ ይትዐዩን ፡ መልአክ ፡ እግዚአብሔር ፡ አውዶ 15  
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ልኤቱ፡ በዓል፡ የ-ም፡ በዓለ፡ ሚካኤል፡ ቅዱስ፡ ሊቀ፡  
 መላእክት፡ ወበዓለ፡ እሐድ፡ ትንሣኤሁ፡ ለመድኃኒን፡  
 ናሁ፡ እሬኢ፡ ሀድኣተ፡ ዓቢይ፡ ወአልቦ፡ ሀከከ፡ ዘይከል  
 አነ፡ ወባሕቱ፡ ተደለው፡ ነፍሰሙ፡ ትስምዑ፡ ነገረ፡  
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 ወቦ፡ ዘስሳ፡ ወቦ፡ ዘሠላሳ፡ ከመ፡ ታኣምሩ፡ ኢኮነ፡ ርሐ-  
 ቀ፡ እምኔነ፡ ዘይሁብ፡ ዕሴተ፡ በአማን፡ እግዚእነ፡ ኢየ  
 ሱስ፡ ክርስቶስ፡ ወልደ፡ እግዚአብሔር፡ ሕያው፡ እስመ፡  
 ይቤ፡ እምኣሩሁ፡ ዘምሉእ፡ ሕይወት፡ ወነሉ፡ ጽድቅ 10  
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 ህየ፡ ሀሎኩ፡ ማእከሎሙ፡ ወእመሰ፡ አምላክነ፡ ምስሌ  
 ነ፡ ንትወከፍ፡ እንከ፡ ነገረ፡ ነቢይ፡ ዳዊት፡ መዘምር፡  
 ዘይቤ፡ በፍሥሐ፡ እስም፡ ንጉሥ፡ እግዚአብሔር፡ ዳ  
 ብ፡ ነሉ፡ ምድር፡ ዘምሩ፡ ልብወ፡ ነግሠ፡ እግዚአብሔር 15  
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 በዓሉ፡ ለመድኃኒን፡ የ-ም፡ እንተ፡ ይእቲ፡ ሰንበት፡ ቅ  
 ድስት፡ ይደልወነ፡ ንሰብሐ፡ ወንባርኮ፡ ወናክብሮ፡ ለእ  
 ግዚአብሔር፡ ቀዱሙ፡ እስመ፡ ይደልዎ፡ ነሉ፡ ክብር፡  
 በነሉ፡ ጊዜ፡ ለዓለመ፡ ዓለም፡ አሜን፡ 20

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 ቀ፡ መላእክት፡ ቅዱሳን፡ ሰማዕክሙ፡ ማቴዎስ፡ ዘይቤ፡  
 በወንጌል፡ ቅዱስ፡ ይቤሎን፡ መልኣክ፡ ለአንስት፡ ኢ  
 ትፍርሀ፡ አንትንሰ፡ አኣምር፡ ከመ፡ ኢየሱስሃ፡ ዘተሰቅ  
 ለ፡ ተኀሣ፡ ኢህሎ፡ ዝየሰ፡ ተንሥእ፡ በከመ፡ ይቤሎ 25  
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 ሲሁ፡ ጸዓዳ፡ ከመ፡ በረድ፡ ዝውእቱ፡ ሊቀ፡ መላእክት፡  
 ቅዱስ፡ ሚካኤል፡ ቀዳሜ፡ ሓራ፡ እምነይለ፡ ሰማያት፡

ንግበር : በዓለ : የጋም : አፍቁራንዩ : እስመ : እግዚእነ :  
 ሀሎ : ማእከሌን : ወኩሎሙ : ሰራዊተ : መላእክት : ይገ  
 ብሩ : በዓለ : ለበዓለ : ሚካኤል : መልአክ : ቅዱስ : ወ  
 ሚካኤል፡፡ ይስእሎ : ለእግዚአብሔር : በእንተ : ዘመደ :  
 ሰብእ : በኩሉ : ጊዜ : ወእግዚአብሔር : ይኅድግ : ሎሙ : 5  
 ኅጢአቶሙ ። መኑ : እምኩሉ : ቅዱሶን : ዘኢሀሎ : ም  
 ስሌሁ : ሊቀ : መላእክት : ወዘኢያድኅኖ : እምኩሉ : ም  
 ንዳቤሁ ። መኑ : እምኩሉ : ሰማዕት : ዘኢሀሎ : ምስሌ  
 ሁ : ሚካኤል : ሊቀ : መላእክት : ወዘኢያድኅንዖ : ለትእ  
 ዛዘ : እግዚአብሔር : ከመ : ይንሣእ : አክሊሎ ። ወለእ 10  
 መ : ፈቀድክሙ : ታእምሩ : ፍቁራንዩ : ከመ : ሚካኤል :  
 ሊቀ : መላእክት : ይሀሉ : ምስለ : ኩሉ : ሰብእ : እለ :  
 ይቀርቡ : ኅበ : እግዚአብሔር : በኩሉ : ልቦሙ : ወይስ  
 እሎ : ለእግዚአብሔር : በእንተአሆሙ : ከመ : ይኩኖ  
 ሙ : ረዳኤ ። ስምው : እንግረክሙ : ዘንተ : ታእምረ : 15  
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 ሊቀ : መላእክት : በስእለቱ : | ዘነገርናክሙ : በእንተ :  
 ሰብእ : እለ : የአምኑ ። ሀሎ : ብእሲ : ዘየአምን : ቀዳሚ :  
 ስሙ : ቂሶን : እምሰብእ : ደወለ : ቆ[ሎ]ንዩ : ወባዕል : ውእ  
 ቱ : ፈድፋድ : ወይግብር : ዓቢዩ : መንግደ : ወኢያምር : ለእ 20  
 ግዚአብሔር : አላ : መስግል : ውእቱ : ወያመልክ : ጠዖ  
 ተ : ከመዝ : ኮነ : በእቡዱ : ወእግዚአብሔርሰ : ፈቀደ :  
 ያድኅኖ : ወእንዘ : ይወሰድ : መንግደ : በሐመር : በጽሐ :  
 ሀገረ : እንተ : ሰሚ : ቀሎንዩ : ወሰብእሰ : ያመልክዎ :  
 ለእግዚአብሔር : ወበጽሐ : ህዩ : አመ : አሚሩ : ለኅዳር : 25  
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 ኮነ : ፲ ወ ፩ : ለወርኅ : ኅዳር : በይእቲ : ዕለት ፤ ጊዜ : ቀ  
 ትር : ኅለፈ : ሚካኤል : ሊቀ : መላእክት : እንተ : ምሥ

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ያጥ : ወርእዮሙ : ለሠዩጥ : እንዘ : ያሄኒዩ : መኃትወ :  
 ወአልባስ : ወአንከረ : ፈድፋደ : ወነበረ : ህዩ : ወበምክሩ :  
 ለእግዚአብሔር : ርእየ : ተፍጻሜቱ : ግብሩ :: ወመሲ  
 ዮ : ርእየሙ : ለኩሉ : ሕዝብ : እለ : ተጋብኡ : በውእ  
 ቱ : መካን : ወገብሩ : ጸሎተ : ሰርክ : ወይቤሉ : ዝማሬ : 5  
 ጥፀሙ :: ወውእቱ : ብእሲ : አንከረ : ወእምብዝኅ : ዘር  
 እየ : ኖመ : አንቀጸ : ቤተ : ክርስቲያን :: ወበሌሊት : ካ  
 ፅበ : ተጋብኡ : ካህናት : ወጠቢባን : ከመ : ይጸልዩ : ጸ  
 ሎተ : ነግሀ : ወውእቱሰ : ብእሲ : አንከረ : ፈድፋደ : በ  
 Fol. 158a. እንተ : ዘሰምዐ :: ወጸቢሐ : ረከበ : ክልኤተ : ዕደ | ወ : 10  
 ክርስቲያን : እምሰብአ : ይእቲ : ሀገር : ወተስእሎሙ :  
 ወይቤ : አኅዊየ : ምንትኑ : ዘኮን : በዛቲ : ዕለት : ወሌሊ  
 ት : ውስተ : ዛቲ : ሀገር : ብዝኅ : ዘምሮ : ወፍሥሐ :: ወ  
 ይቤልዎ : ክልኤሆሙ : ዮም : 11 ወ 12 : ለኅዳር : ንገበር :  
 በዓለ : ለሊቀ : መላእክት : ቅዱስ : ሚካኤል : እስመ : 15  
 ይስእሎ : ለእግዚአብሔር : በእንቲአነ : ከመ : ይስረይ :  
 ለነ : ኀጢአተነ : ወያድነነ : እምኩሉ : እኩይ : ወይቤ  
 ሎሙ : ውእቱ : ብእሲ : አይቱ : ሀሎ : ከመ : እትንገር :  
 ምስሌሁ : ወእስእሎ : ከመ : ያድነነኒ : እምኩሉ : ምን  
 ዳቤየ : አውሥኡ : ወይቤልዎ : ኢትክል : ትርአዮ : ይ 20  
 እዚ : እስከ : ትከውን : ፍጹመ : ወለእመ : ኮንከ : ክርስ  
 ቲያናዊ : አኮ : ገብረ : ባሕቱ : ዘትስእል : አላ : ትሬእዮ :  
 ለእግዚአ : ወታነክር : እምስብሐቲሁ : ወውእቱ : ያድ  
 ኀነክ : እምኩሉ : እኩይ : ወይቤሎሙ : ውእቱ : ብእሲ :  
 አስተበቀኝክሙ : አኅዊየ : ትሰዱኒ : ምስሌክሙ : ወእ 25  
 ኩን : ክርስቲያናዊ : ወእሁበክሙ : በበ : ዲናር : ወርቅ :  
 እስመ : ተመይጠ : ልብየ : ኀበ : አምልኮትክሙ : ኀቡረ :  
 ወይቤልዎ : እሉ : ዕደው : ኢትከውን : ከማን : እስከ : ይ

ጼሊ : ለዕሌክ : አቡነ : ጳጳስ : ወየተመከ : ወያጠምቀ  
 ከ : በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ : ወትከ  
 ውን : ክርስቲያናዊ : ዳኤመ : | ተዐገስ : እስከ : ይፈጽ  
 ም : አቡነ : ኤጲስ : ቆጶስ : ወንወስደክ : ኅቤህ : ወይሬ  
 ስየክ : ከማነ : ወጉብረ : በከመ : ይቤልዎ : ወተዐገስ : ይ 5  
 እተ : ዕለተ : ወበሳኒታ : በጽሐ : ኅቤህመ : ወይቤሎ  
 ሙ : አኅዊየ : ኄራን : ተወኮፋኒ : ኅቤክመ : ከመ : እግ  
 ዘአብሔር : ዘንገርክመ : ከያህ : የሀብክመ : ዕሴትከ  
 ሙ :: ወክልኤህመ : መሀይምናን : ወሰድዎ : ኅብ : ኤ  
 ጲስ : ቆጶስ : ወይቤሎ : ለውእቱ : ብእሲ : እምአይ : ብ 10  
 ሔር : አንተ : ወይቤ : አንሰ : እምደወለ : ቆ|ሎ|ንያ :: ወይ  
 ቤሎ : ኤጲስ : ቆጶስ : ሠምረኑ : ልብክ : ትኩን : ክርስቲ  
 ያናዊ : ወይቤ : ውእቱ : ነግድ : እወ : አባ : ዘርኢኩ :  
 ወዘሰማዕኩ : በዛቲ : ሀገር : ሠምረነ : እኩን : ክርስቲያና  
 ዊ :: ወይቤሎ : ጳጳስ : መነ : ታመልክ : እምአማልክት : 15  
 ወአውሥኣ : ወይቤ : አመልክ : ዐሓየ : ወይቤሎ : ጳጳ  
 ስ : ዕባ : የዐርብ : ዐሓይ : ውስተ : ምድር : ወይረክበክ :  
 ምንዳቤ : በአይቱ : ትረክቦ : ከመ : ይርዳእክ :: ወአው  
 ሥኣ : ውእቱ : ነግድ : ወይቤ : ምሕረትክ : ትብጽሐኒ :  
 ከመ : ታጥምቀኒ : ወአስተበቀኝክ : ትረሲያኒ : ክርስቲያ 20  
 ናዊ : ከመ : ነሎመ : ሰብኣ : ዛቲ : ሀገር :: ወይቤሎ :  
 ጳጳስ : ብክኑ : ብእሲተ : ወውሉደ : ወይቤ : ቢየ : ህየ :  
 ብእሲተ : ወውሉደ : በሀገርየ : ወይቤሎ : ጳጳስ : በእንተ  
 ዝ : ኢንክል : ናጥምቀ : ይእዜ : እስከ : ተሐውር : ኅቤ  
 ህመ : ከመ : ኢትትናፈቁ : በበይናቲክመ : ወኢትትፈ 25  
 ለጡ : አው : ትክሕድ : ቅኔክ : ወጥምቀትክ : እንተ : ተ  
 ወከፍክ : እስመ : ቀዳሚት : ዕልወት : ኮነት : እምኅብ :  
 ብእሲት :: ወባሕቱ : ለእመ : ሰምረ : ልባ : ምስልክ : ን

Fol. 158b.

Fol. 159a.

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ፀ : ወእሬስዮክሙ : ክርስቲያን : ወውእቱ : ነግድ : ሶ  
 በ : ሰምዐ : ዘንተ : ተፈሥሐ : ፈድፋድ : ወሶቤሃ : ተባረ  
 ከ : እምኤጲስ : ቆጵስ : ወወዕክ : ወተደለወ : ይሐር : ብ  
 ሐሮ :: ወናሁ : ሰይጣን : ጸላኤ : ነሉ : ሠናይት : አእ  
 ሚሮ : ከመ : መጠወ : ልቦ : ውእቱ : ብእሲ : ነበ : እግ 5  
 ዘኢብሐር : ቀንኦ : ላዕሌሁ : ወሶበ : በጽሐ : ማእከለ :  
 ባሕር : አንሥኦ : ዐውሎ : ጽኑዐ : ወረሰየ : ማዕበለ : ዘይ  
 ትሌዓል : እም : ሐመር : እስከ : ሕቀ : ከመ : ዘእምተሰ  
 ጥመት : ወእሞቱ : ነሉሙ : እለ : ውስተ : ሐመር :: ወ  
 ውእቱስ : ብእሲ : ነግድ : ከልሐ : ወይቤ : እግዚኦ : ኢ 10  
 የሱስ : ክርስቶስ : ርድኦኒ : በዝንቱ : ዓቢይ : ምንዳቤ :  
 ወኣነ : አአምን : በእንተ : ስብሓት : ዓቢይ : ዘርኢኩ :  
 በዝ : ቤተ : ክርስቲያን : ለሊቀ : መላእክት : ሚካኤል :  
 ቅዱስ : እስመ : እመጽእ : ኣነ : ወነሉ : ቤትየ : ወንከ  
 ውን : ክርስቲያን : እስከ : ዕለተ : ንመውት :: ወሶቤሃ : 15  
 መጽእ : ነቤሁ : ቃል : እንዘ : ይብል : ኢትፍራህ : አል  
 በ : እኩየ : ዘይቀርብ : ነቤከ : ወበጊዜሃ : አርመመ : ማ  
 ፀበል : እስከ : | ታሕቱ : ወኮነ : ዘሕነ : ወተዐረየ : ሐመረ :  
 ወሐረ : በርቱዕ : በትእዛዘ : እግዚኢብሐር : ወበጽሐ :  
 ብሐሮ : ወኢረከቦ : ምንተኒ : እኩየ : ወአቲዎ : ቤቶ : 20  
 ተፈሥሐ : ዓቢየ : ፍሥሐ : ወነገሮሙ : ለሰብኢ : ተኣ  
 ምረ : ዘኮነ : ነቤሁ : በውስተ : ሐመር :: ወነሉ : ዘኮነ :  
 እስከ : ሃገረ : ቆ[ሎ]ንያ : ወይቤሎሙ : በአማን፡ኢኮነ : ዐ  
 ሓይ : አምላክ : ዝንቱ : ዘናመልክ : ዳእሙ : ናምልክ :  
 ለአምላክ : ሰማይ : ነያል : ኢየሱስ : ክርስቶስ : ወልደ : 25  
 እግዚኢብሐር : ሕያው : ውእቱኬ : አምላክ : ነሉ : ወ  
 ነሉ : እምነቤሁ : ወነገሮሙ : ዕበየ : ክብሩ : ለሊቀ : መ  
 ላእክት : ሚካኤል :: ወአንከረ : ፈድፋድ : ዘየዐቢ : ወል

Fol. 159b.

ዱ፡ ወሐረ፡ ውእቱ፡ ብእሲ፡ ኅበ፡ ብእሲቱ፡ ወይቤላ፡  
እመ፡ ሰማዕክኒ፡ ተንሥኢ፡ ምስለየ፡ ንኩን፡ ክርስቲያን፡  
ወንትቀነይ፡ ለክርስቶስ፡ ወኢትኩኒ፡ ዘክልኤ፡ ልቡ፡  
ግሙራ፡ ። ወለእመ፡ ኢሠምረ፡ ልብኪ፡ አንሰ፡ ኢየሐን  
ዘኪ፡ ናሁ፡ ሰማንያ፡ ምእት፡ ወርቅ፡ ዘተርፈኒ፡ ወአነ፡ 5  
እሁብኪ፡ ዐሠርተ፡ ምእተ፡ ዲናረ፡ ወንበራ፡ በአምልኮ  
ትኪ፡ ወአንሰ፡ አሐውር፡ እንሣእ፡ ስርየተ፡ ኒጢአት  
የ፡ ወትቤሎ፡ ብእሲቱ፡ ሠናይ፡ እግዚእየ፡ እኑየ፡ በ  
አማን፡ ኩሎ፡ ፍኖተ፡ ኅበ፡ ተሐውር፡ አነሂ፡ አሐውር፡  
ምስሌክ፡ ወሞተ፡ እንተ፡ ትመውት፡ እመውት፡ ምስሊ 10

Fol. 160a.

ክ፡ ወከማሁ፡ ተሠ | ናአው፡ ኩሎሙ፡ ወዐርጉ፡ ሐመ  
ረ፡ ወመርሐሙ፡ እግዚአብሔር፡ በረድኤቱ፡ ወበጽሐ፡  
ሀገረ፡ ቆሎንያ፡ ወሐሩ፡ ኅበ፡ ክልኤ፡ ዕደው፡ እለ፡ ት  
ካት፡ ወአምነዎሙ፡ ወነገርዎሙ፡ ከመ፡ መጽአ፡ ይኩ  
ኑ፡ ክርስቲያን፡ ወእሙንቱኒ፡ ወሰድዎሙ፡ ኅበ፡ ጳጳ 15  
ስ፡ ወይቤልዎ፡ ውእቱ፡ ብእሲ፡ ዘመጽአ፡ ቀዳሙ፡ ይ  
ኩን፡ ክርስቲያን፡ ናሁ፡ መጽአ፡ ምስለ፡ ብእሲቱ፡ ወው  
ሉዱ፡ ይኩኑ፡ ክርስቲያን፡ ወተፈሥሐ፡ ጳጳስ፡ ዓቢየ፡  
ፍሥሐ፡ በእንተ፡ መድኅኒተ፡ ነፍስ፡ ወቀርቡ፡ ኅቤሁ፡  
ወይቤሎሙ፡ በአማንኑ፡ ትፈቅዱ፡ ትኩኑ፡ ክርስቲያን፡ 20  
ወአውሥኡ፡ በትሕትና፡ ወይቤሉ፡ አቡነ፡ ለእመ፡ ፈ  
ቀደ፡ እግዚአብሔር፡ ወጸሎትክ፡ ቅድስት፡ ወሶቤሃ፡  
አስተዳለወ፡ ጳጳስ፡ ጥምቀተ፡ በቤተ፡ ክርስቲያን፡ ዘሊ  
ቀ፡ መላእክት፡ ቅዱስ፡ ሚካኤል፡ ወመሀሮ፡ ለውእቱ፡  
ብእሲ፡ ወሉብእሲተ፡ ወለአርባዕቱ፡ ውሉዱ፡ ወለኣግብ 25  
ርቲዎሙ፡ ወአጥመቆሙ፡ በስመ፡ አብ፡ ወወልድ፡ ወ  
መንፈስ፡ ቅዱስ፡ ወቀዳሚ፡ ስሙ፡ ለውእቱ፡ በዕል፡  
ቂሶን፡ ወወለጠ፡ ስሞ፡ ወሰመዮ፡ ማቴዎስ፡ ወሉብእሲ

ቱ፡ ሰመያ፡ ጌራና፡ ወለአርባዕቱ፡ ውሉዱ፡ ሰመዮ፡ ለ  
 ቀዳሚ፡ ዮሐንስ፡ ወለካልኢ፡ እስጢፋኖስ፡ ወለሣልስ፡  
 ዮሴፍ፡ ወለራብዕ፡ ዳንኤል። ወሠርዐ፡ ቅዳሴ፡ ወመጠ  
 Fol. 16ob. ምሙ፡ እምስጢር፡ ቅዱስ፡ | ወደሞ፡ ለእግዚእነ፡ ኢየ  
 ሱስ፡ ክርስቶስ።

5

ወእምድነረ፡ ተጠምቁ፡ ነበሩ፡ ወርሃ፡ ፍጹመ፡ ሃ  
 በ፡ ጳጳስ፡ እንዘ፡ ይሜህሮሙ፡ ነገረ፡ ሀይማኖት፡ ርትዕ  
 ት። ወማቲዎስ፡ ነግድ፡ እምብዝሃ፡ ፍሥሐ፡ ዘረከቦ፡  
 ወሀበ፡ ፯፻፪፡ ዲናረ፡ ለቤተ፡ ክርስቲያን፡ ሊቀ፡ መላእክ  
 ት፡ በእንተ፡ መድኃኒቱ። ወእምዝ፡ ተባረኩ፡ እምጳጳስ፡ 10  
 ወሐሩ፡ ብሔሮሙ፡ እንዘ፡ ይሄኒይዎሙ፡ ዐበይተ፡ ሀገ  
 ር፡ ወጠቢባን፡ በዐቢይ፡ ፍሥሐ፡ ወበ፡ ፈቃድ፡ እግዚ  
 ኢብሔር፡ አተው፡ ሃገሮሙ፡ እንዘ፡ ይመርሐሙ፡ ሊቀ፡  
 መላእክት፡ ሚካኤል። ወአቲዎሙ፡ ቤቶሙ፡ ገብሩ፡ በ  
 ዓለ፡ ዐቢየ፡ ለአዝማዲሆሙ፡ ወወሀቡ፡ ብዙሃ፡ ምጽ 15  
 ጥተ፡ ለነዳያን፡ ወለምበለታት፡ ወለእንለ፡ ማውታ፡ እስ  
 ከ፡ ያነክሮሙ፡ ዙሎ፡ ሰብእ፡ ወጥዑም፡ አስማቲሆሙ፡  
 በአፈ፡ ዙሎ። ወተሰምዐ፡ በብሔሮሙ፡ ሠናይ፡ ምግባ  
 ሮሙ፡ ወእምድነረ፡ ክልኤ፡ አውራሃ፡ አፅረፈ፡ ውእ  
 ቱ፡ ብእሲ፡ ማቲዎስ፡ ሃሩይ፡ እስመ፡ መጽአ፡ በ ፲ ወ ፩፡ 20  
 ሰዓት፡ ወነሥአ፡ ዐስበ፡ መዓልት፡ ፍጹመ፡ በስእለቱ፡  
 ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት። ወደቂቁሰ፡ ምስ  
 ለ፡ እምሙ፡ ኢያንተጉ፡ ሠናየ፡ ዘይገብሩ፡ ፈድፋድ፡  
 እመዋዕለ፡ አባሆሙ። ወዲያብሎስስ፡ ምስለ፡ ኢጋንንቲ  
 Fol. 16ra. ሁ፡ ኢተዐገሰ፡ ይርአይ፡ ጎሩተ፡ ዘይገብሩ፡ | እሉ፡ ቅዱስ 25  
 ን፡ አላ፡ አቀመ፡ ላዕሌሆሙ፡ መኳንንተ፡ ሀገር፡ ወአስ  
 ተጸልአሙ፡ ዐቢየ፡ ጽልአ፡ ወቆሙ፡ ላዕሌሆሙ፡ ወነ  
 ሥኢ፡ ንዋዮሙ፡ በዐመ፡ ወዘወስተ፡ መዘግብቲሆሙ።



ወዮሐንስሰ : ይቤሎሙ : ለእሙ : ወለአኅዊሁ : ናሁ : ን  
 ፊኢዮሙ : ለእሉ : እንዘ : ይሣቂዩን : ፈደፋደ : እምአ  
 መ : ሞተ : አቡን : ተንሥኡ : ንኅድጋ : ለዛቲ : ሀገር :  
 ወንሐር : ሀገረ : ንጉሥ : ወንኅድር : ህየ : እስመ : ጽሐ  
 ፍ : በወንጌል : ቅዱስ : ሶበ : ይሰዱክሙ : እምዘቲ : ሀገ 5  
 ር : ጉዩ : ውስተ : ካልእታ : ወይእዜኒ : ናሁ : ሰደዱን :  
 ወሣቀዩን : ወአሕመሙን : ዳእሙ : ይኩን : ፈቃደ : እግ  
 ዘአብሐር : በላዕሌን : ወእምዝ : ተንሥኡ : በኅቡእ :  
 ወነሥኡ : ዘተርፈ : ንዋዮሙ : ወሐሩ : ውስተ : ሀገረ :  
 ንጉሥ : ወኅድሩ : ህየ : እንዘ : ይብሉ : እግዚአ : ለሚካ 10  
 ኤል : ሊቀ : መላእክት : ኩነን : ረዳኤ : ወወሰኩ : ካዕበ :  
 ምጽዋተ : እምዘ : ይገብሩ : ቀዳሚ : ወሰይጣንሰ : ኢተ  
 ዐገሰ : አላ : ተሀውከ : ሶበ : ርእዮሙ : ለቅዱሳን : እንዘ :  
 ይሁቡ : ምጽዋተ : በሀይማኖት : ወኢያእመረ : ከመ :  
 ያስተኅፍሮ : ቅዱስ : ሚካኤል : ሊቀ : መላእክት : ወአኅ 15  
 ዘ : ይጠሐር : ከመ : አንበሳ : ወእምድኅረ : ሕዳጥ : መዋ  
 ዕል : ሐሩ : ዐቀብተ : ሀገር : ኅበ : ቤተ : አሐዱ : ባዕል :  
 ወሠረቁ : ቤቶ : በይእቲ : ሀገር : ወነሥኡ : ብዙኅ : ንዋ  
 የ : | ወነገሮ : ባዕል : ለመስፍን : ዘይኳንን : ይእቲ : ሀገ  
 ረ : ወሐተቶሙ : መስፍን : ለሰገራት : እለ : ይእቲ : ሀገ 20  
 ር : ወሰገራትኒ : አኅዝዎሙ : ለእለ : የዐቅቡ : ወአሰር  
 ዎሙ : ከመ : ያርኢዩ : ንዋየ : ውእቲ : ባዕል : ወእንዘ :  
 ይሀውክዎሙ : በእንተዝ : ወናሁ : ሰይጣን : ተመሰለ :  
 ከመ : ሰብእ : ወአንሶሰወ : ውስተ : ነሉ : ሀገር : እንዘ :  
 ይኬልሕ : ወይብል : አነ : አአምር : ዘሰረቀ : ንዋየ : ለሴ 25  
 ሎም : ባዕል : ወአነ : ርኢክዎሙ : ለእሉ : አርባዕቱ :  
 ወራዙት : ፈላሲያን : እለ : መጽኡ : ዝየ : በዝንቱ : መ  
 ዋዕል : ከመ : ቦኡ : ቤቶ : ወአእመርኩ : ጥዩቀ : ከመ :

Fol. 161b.



ገዢቱ ፡ ምግባርሙ ፡ እም ፡ አመ ፡ ሀለው ፡ ብሔርሙ ።  
 ወሰሚዎሙ ፡ ዘንተ ፡ ሰብአ ፡ ሀገር ፡ ነገርዎ ፡ ለመስፍን ፡  
 ወበጊዜሃ ፡ ሰሐብዎሙ ፡ በሥዕርተ ፡ ርእሶሙ ፡ በትእዛዝ ፡  
 መስፍን ፡ ወአምጽእዎሙ ፡ ቅድሚሁ ፡ እንዘ ፡ ይስሕብ  
 ዎሙ ፡ ዘእንበለ ፡ ምሕረት ። ወሀለወት ፡ እሞሙ ፡ ተሐ 5  
 ውር ፡ ድኅሬሆሙ ፡ ወትበክ ፡ ወትናዝዘሙ ፡ እንዘ ፡ ትብ  
 ል ፡ ኢትፍርሁ ፡ ደቂቅዩ ፡ አነ ፡ አአምን ፡ ከመ ፡ እግዚአብ  
 ሔር ፡ ወሊቀ ፡ መላእክት ፡ ማካኤል ፡ ዘተአመነ ፡ ኪያሁ ፡  
 ይክል ፡ አደኅኖትክሙ ፡ እምኑሉ ፡ እኩይ ፡ በእንተ ፡ ዘ  
 ሐሰው ፡ ላዕሌክሙ ። ወዘንተ ፡ እንዘ ፡ ትብል ፡ ወናሁ ፡ 10  
 ቃል ፡ እምሰማይ ፡ ዘይብል ፡ ኢትፍርሁ ፡ አነ ፡ ኢየሳይ  
 Fol. 162a. ግ ፡ ምንተ | ኒ ፡ እኩይ ፡ ኢይርከብክሙ ፡ አነ ፡ ሚካኤል ፡  
 ዘአዐቅበክሙ ፡ እምኑሉ ፡ እኩይ ። ወእንዘ ፡ ይቀውሙ ፡  
 ቅድመ ፡ መስፍን ፡ ወያአምንዎሙ ፡ ወናሁ ፡ ሊቀ ፡ መላ  
 እክት ፡ በአምሳለ ፡ መልእክተ ፡ ንጉሥ ፡ መጽአ ፡ እምር 15  
 ሐቅ ። ወሶበ ፡ ርእዮ ፡ መስፍን ፡ ተንሥኦ ፡ ወአስተብ  
 ቀኑዎ ፡ ይንበር ፡ ከመ ፡ ይስመዕ ፡ ውእቱ ፡ ፍትሐ ፡ ወነበ  
 ረ ፡ ወአዘዘ ፡ መስፍን ፡ ያምጽእዎሙ ፡ ለደቂቅ ፡ ወይቤ  
 ሎሙ ፡ አፍጥኦ ፡ አንተሙሰ ፡ ሀቡ ፡ ንዋዮ ፡ ለባዕል ፡ እ  
 ምቅድመ ፡ ትትከወነኑ ። ወአውሥኡ ፡ ወይቤልዎ ፡ ሕያ 20  
 ው ፡ እግዚአብሔር ፡ አምላክሙ ፡ ለክርስቲያን ፡ ወክብ  
 ሩ ፡ ለቅዱስ ፡ ሚካኤል ፡ ሊቀ ፡ መላእክት ፡ ከመ ፡ ኢተደ  
 መርነ ፡ በዝንቱ ፡ ግብር ። ወይቤሎ ፡ ሊቀ ፡ መላእክት ፡  
 ሚካኤል ፡ ለመስፍን ፡ አነ ፡ አአምር ፡ ዘከመ ፡ ይትከሠት ፡  
 እሙነ ፡ አኅዝዎ ፡ ለዘ ፡ ይንእስ ፡ እኅሆሙ ፡ ለእሉ ፡ ዕደ 25  
 ው ፡ ወአብእዎ ፡ ውስተ ፡ ቤተ ፡ ዐቀብት ፡ እለ ፡ አጻመ  
 ውዎሙ ፡ ለእሉ ፡ ሰብአ ፡ ወይክላሕ ፡ ወይበል ፡ በስሙ ፡  
 ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ይትከሠት ፡ ንዋዩ ፡ ለ

ሴሎም : ባዕል : ዘበእንቲአሃ : ረከቡ : ምክንያተ : ወሶቤ  
ሃ : በአማን : ያስተርአ ።

ወእምዝ : አዘዘ : መስፍን : ይንሥእም : ለዘ : ይንእ  
ስ : ወልድ : ወያብእም : ውስተ : ቤተ : ሊቀ : ዐቀብት :

Fol. 162b. በከመ : ይቤ : ሊቀ : መላእክት : ሚ | ካኤል : ወክልሐ : 5

ወይቤ : በከመ : እግዚእነ : ኢየሱስ : ክርስቶስ : ወሊቀ :  
መላእክት : ቅዱስ : ሚካኤል : ይትከሥት : ንዋዩ : ለሴ  
ሎም : ባዕል ። ወበጊዜሃ : ኮነ : ቃል : ወሰምዑ : ኩሎ  
ሙ : ዘይብል : ረዱ : ውስተ : ዛቲ : በዓት : ወትረከቡ :

ኩሎ : ወዝኒ : ወልድ : ዘይንእስ : ወአኅዊሁ : ንጽሓን : 10  
እምኅጢአት ። ወሶቤሃ : ወረዱ : ውስተ : በዓት : ወረከ  
ቡ : ኩሎ : ንዋዩ : ወነገርዎ : ለመስፍን : ዘኮነ : ወአንከ  
ረ : ፈድፋደ ። ወሶቤ : ተመይጠ : ከመ : ይንግሮ : ለዘ :

መስሎ : ላእክ : ዝውእቱ : ሚካኤል : ወኢረከቡ ። ወሶ  
ቤሃ : አንከረ : ፈድፋደ : ወፈነዎሙ : ለአርባዕቱ : ደቂቅ : 15  
ግዑዛኒሆሙ : ወአተው : ቤቶሙ : እንዘ : ይሴብሕዎ :

ለእግዚአብሔር : ወለሊቀ : መላእክት : ሚካኤል : ቅዱ  
ስ ። ወእሙንቱስ : ቅዱሳን : ኢያንተጉ : ኒሩተ : ዘይገ  
ብሩ : ኩሎ : ጊዜ : እስከ : ያነክር : ኩሎ : እምሠናይ :  
ግዕዘሙ ። ወከዕባ : እምድኅረ : ሕዳጥ : መዋዕል : አስ 20  
ተዋደዮሙ : ብእሲ : ለክልኤ : ዕደው : በቅድመ : ንጉ  
ሥ : ባዕደ : ዘላዕሌሆሙ : እምቅድም : ወመጠዎሙ :

ንጉሥ : ውስተ : እደ : ሐራ : ከመ : ይንሥእምሙ : በበ :  
ምእት : ዲናር : ወአልበሙ : ዘይሁቡ : ወናሁ : ቅዱስ :  
ዮሐንስ : ተራከቦመ : በቅሩባ : ወርኢዮሙ : ለሐራ : እ 25  
ንዘ : ይቀሥፍዎሙ : ለዕደው : ዘእ | ንበለ : ምሕረት ።  
ወይቤሎሙ : ለሐራ : ምንትኑ : ገብሩ : ዘትዘብጥዎሙ :  
ለእሉ : ዕደው : በእንቲአሁ ። ወይቤሉ : ሐራ : ንሕነ : ን

Fol. 163a. ንዘ : ይቀሥፍዎሙ : ለዕደው : ዘእ | ንበለ : ምሕረት ።

እኩዘመ፡ በእንተ፡ ምእት፡ ዲናር፡ ወይቤሎሙ፡ ለእ  
 መ፡ ወሀቡክመ፡ ክልኤተ፡ ምእት፡ ዲናር፡ ተኅድግዎ  
 ሙኑ፡ ወይቤሎ፡ ሐራ፡ እወ። ዳእመ፡ ለእመ፡ ኢወሀቡ፡  
 ንሕነ፡ ንቀትሎሙ። ወዮሓንስ፡ ሰአሎሙ፡ ላሐራ፡ ወ  
 ይቤ፡ ተዓገሱኒ፡ ንስቲተ፡ እስከ፡ እገብእ፡ ነቤክመ፡ 5  
 ወሐረ፡ ወአምጽእ፡ ክልኤተ፡ ምእት፡ ዲናር፡ ወወሀቡ  
 ሙ፡ ወፈትሐመ፡ ለክልኤ፡ ዕደው፡ ወለክርባዕቱ፡ ሐ  
 ራ። ዘስሉጣን፡ ላዕሌሆመ፡ ወሀቡሙ፡ በበ፡ ዲናር። ወ  
 ካዕበ፡ ሰይጣን፡ ጸላኤ፡ ነሉ፡ ሠናይ፡ ኢተዐገስ፡ አላ፡  
 መልእ፡ ቅንኡት፡ ላዕለ፡ ቅዱሳን፡ በእንተ፡ ሠናይ፡ 10  
 ብሮሙ፡ ወአንሥእ፡ በቢየ፡ መከራ፡ ላዕሌሆመ፡ ወዕ  
 ጹብ፡ ወናሁ፡ ንነግር።

ወእምዝ፡ ሀሎ፡ ብእሲ፡ ውስተ፡ ሀገር፡ ወጸውዎ  
 ሙ፡ ለፍቀራኒሁ፡ ሰርክ፡ ወውእቱ፡ ብእሲ፡ ይኅድር፡  
 አንጻረ፡ አንቀጾሙ፡ ለእሉ፡ ቅዱሳን፡ ወእምድኅረ፡ በ 15  
 ልዑ፡ ወሰተዩ፡ ተንሥእ፡ አሐዱ፡ እምኔሆመ፡ ይእቱ፡  
 ቤቶ፡ ወእንዘ፡ የሐውር፡ ውስተ፡ ጽጌ፡ ሀገር፡ ነሰከ፡  
 አቅረብ፡ ወወድቀ፡ ወሞተ፡ ሶቤሃ፡ ወአልቦ፡ ዘአእመሮ፡  
 ዘኮነ፡ እምሰብእ። ወሐበይተ፡ ሀገር፡ እለ፡ የአውዱ፡

Fol. 163b. ረኩብዎ፡ ለውእቱ፡ ብእሲ፡ ምወራቱ፡ ወወሰድዎ፡ ውስ 20  
 ተ፡ መርኅብ፡ ወኅሠሠ፡ ነሉ፡ ሥጋሁ፡ ወኢያእመሩ፡  
 ዘኮነ፡ ወበጽባሕ፡ ሐሩ፡ ይቅበርዎ፡ ወናሁ፡ ሰይጣን፡  
 ኮነ፡ በአምሳለ፡ ሰብእ፡ ወክልሐ፡ ውስተ፡ ነላ፡ ሀገር፡  
 እንዘ፡ ይብል፡ ዝንቱ፡ ብእሲ፡ ዘሞተ፡ አልቦ፡ እም፡ ሰ  
 ብእ፡ ዘአእመረ፡ ሞቶ፡ ወአንሰ፡ አአምር፡ ዘቀተሎ፡ ወ 25  
 ኢኮነ፡ ዝንቱ፡ ግብር፡ እምካልእ፡ ሰብእ፡ ዘእንበለ፡ እ  
 ሉ፡ አርላዕቱ፡ ደቂቅ፡ ነኪራን፡ ወአነ፡ ስምዕ፡ በዝንቱ፡  
 ግብር። ወተሰምዐ፡ ዝንቱ፡ ነገር፡ ውስተ፡ ነላ፡ ሀገር፡

ወሐረ ፡ መስፍን ፡ ወነገሮ ፡ ለንጉሥ ፡ ከሢፒጢስ ፡ ወበጊ  
 ዜሃ ፡ አዘዘ ፡ ንጉሥ ፡ ያምጽእዎሙ ፡ ለቲኦር ፡ ደባዕቂቅ ፡  
 እሱራነ ፡ እደዊሆሙ ፡ ዲኅሪተ ፡ ወጋግ ፡ ውስተ ፡ ክሳው  
 ዲሆሙ ፡ እንዘ ፡ ይስሕብዎሙ ፡ ኅበ ፡ ንጉሥ ። ወመጽ  
 አ ፡ ኅበሆሙ ፡ ቃል ፡ ዘይብል ፡ ኢትፍርሀ ፡ ናሁ ፡ መዋ 5  
 ዕለ ፡ ጸማ ፡ ኅለፈ ፡ ወቀርበ ፡ ኅበክሙ ፡ ዕረፍት ፡ እምነ  
 በ ፡ እግዚአብሔር ፡ ወአቀምዎሙ ፡ ቅድመ ፡ ንጉሥ ፡  
 ከመዘ ፡ አባሲያን ። ወሶቤሃ ፡ ናሁ ፡ ሊቀ ፡ መለእክት ፡  
 ቅዱስ ፡ ሚካኤል ፡ ተመሰለ ፡ በአመሳለ ፡ ዐቢይ ፡ ላእክ ፡  
 ዘንጉሠ ፡ ሮም ፡ ወሶበ ፡ ርእዮ ፡ ንጉሥ ፡ ከሢፒጢስ ፡ ቆ 10  
 መ ፡ ቅድሜሁ ፡ ወቀሪቦ ፡ ኅበሁ ፡ ወነበሩ ፡ ኅብረ ፡ ወሚ  
 ካኤል ፡ ሊቀ ፡ መለእክት ፡ ሶበ ፡ ይሬኢዮሙ ፡ ለደቂቅ ፡  
 እንዘ ፡ ይቀውሙ ፡ ይቤሎ ፡ ለንጉሥ ፡ ከሢፒጢስ ፡ ምን  
 ተ ፡ ገብሩ ፡ እሉ ፡ ሕፃናት ፡ ወነገሮ ፡ ንጉሥ ፡ ነፑ ፡ ሎ ፡  
 ዘኮነ ፡ ወይቤሎ ፡ ሚካኤል ፡ በእማንነ ፡ ኢየሄመርክሙ ፡ 15  
 ዘኮነ ፡ ብእሲሁ ፡ ወይቤሎ ፡ ንጉሥ ፡ አምጽእዎሙ ፡ ሊ  
 ተ ፡ ለእሉ ፡ ወይቤሎ ፡ እሉ ፡ እሙንቱ ፡ እለ ፡ ቀተሉ ፡  
 ወይቤሎ ፡ ሚካኤል ፡ በኅበነሰ ፡ ሶበ ፡ ይከውን ፡ ከመዝ ፡  
 ወይመውት ፡ ብእሲ ፡ ወኢየአምሩ ፡ ዘኮነ ፡ ናመጽአ ፡ ለ  
 ውእቱ ፡ ብእሲ ፡ ዘሞተ ፡ ማእከለ ፡ ወንሴአሎ ፡ ወውእቱ ፡ 20  
 ይትናገር ፡ ምስሌነ ፡ ወይነግረነ ፡ ዘቀተሎ ። ወይእዜኒ ፡  
 እመ ፡ ፈቀድክ ፡ ታእምር ፡ ጽድቀ ፡ ያምጽእዎ ፡ ለውእቱ ፡  
 ዘሞተ ፡ ውስተ ፡ ዝንቱ ፡ መካን ፡ ወንሴአሎ ፡ ወውእቱ ፡  
 ይትናገር ፡ ምስሌነ ፡ ወናእምር ፡ ዘቀተሎ ። ወበጊዜሃ ፡  
 አዘዘ ፡ ንጉሥ ፡ ያምጽእዎ ፡ ለዘ ፡ ሞተ ፡ ማእከለ ፡ ወይቤ 25  
 ሎ ፡ ሊቀ ፡ መለእክት ፡ ሚካኤል ፡ ለዳንኤል ፡ ዘይንእስ ፡  
 እኅሆሙ ፡ ሔር ፡ ወበሎ ፡ ለዝንቱ ፡ ምውት ፡ በስመ ፡ እ  
 ግዚአብሔር ፡ ኢየሱስ ፡ ክርስቶስ ፡ ንጉሠ ፡ ሰማይ ፡ ወምድር ፡

Fol. 164a. ተ ፡ ገብሩ ፡ እሉ ፡ ሕፃናት ፡ ወነገሮ ፡ ንጉሥ ፡ ነፑ ፡ ሎ ፡

ንግረኒ ፡ ዘኮንከ ፡ ወገብረ ፡ ውኃቱ ፡ ወልድ ፡ ንኡስ ፡ ከ  
 ማህ ፡ ወእግዚአብሔር ፡ መፍቀሬ ፡ ሰብእ ፡ ፈቀደ ፡ ይሰ  
 ባሕ ፡ ስሙ ፡ ቅዱስ ፡ በኩሉ ፡ መካን ፡ ወይእመኑ ፡ ቦቱ ፡  
 ወአግብእ ፡ ነፍሰ ፡ ውኃቱ ፡ ብእሲ ፡ ዳግመ ፡ ወሐይወ ፡ በእ  
 ንተ ፡ መድኅኒተ ፡ ንጉሥ ፡ ወለኩሎሙ ፡ ሰብእ ፡ ይእቲ ፡ 5  
 ብሔር ፡ ወከልሐ ፡ ውኃቱ ፡ ብእሲ ፡ ወይቤ ፡ አልለከ ፡ ከ  
 ሢቲጦስ ፡ ንጉሥ ፡ እስመ ፡ ደፈርከ ፡ ወነበርከ ፡ ምስለ ፡  
 ሊቀ ፡ መላእክት ፡ ቅዱስ ፡ ሚካኤል ፡ ሊቀ ፡ ነይል ፡ ሰማ  
 ያት ፡ ወእሉኒ ፡ ዕደው ፡ እለ ፡ ተአገልክምሙ ፡ ቅዱሳን ፡  
 ወንጽሐን ፡ ወአልቦሙ ፡ ኀጢአት ፡ ወአኮ ፡ እሙንቱ ፡ 10  
 እለ ፡ ቀተሉኒ ፡ አላ ፡ አቅረብ ፡ ነሰከኒ ፡ ወሞትኩ ፡ ወበእ  
 ንተ ፡ ዘተኀርዩ ፡ እሉ ፡ ዕደው ፡ ረከበተኒ ፡ ዛቲ ፡ ዐባይ ፡  
 ሠናይት ፡ ወኮንኩ ፡ ድልወ ፡ እርአዮ ፡ ለሊቀ ፡ መላእክ  
 ት ፡ ቅዱስ ፡ ሚካኤል ፡ ወይእዜኒ ፡ ናሁ ፡ ርኢክሙ ፡ ተ  
 አምረ ፡ እግዚአብሔር ፡ ተመዋጦኬ ፡ ኀቤሁ ፡ በኩሉ ፡ 15  
 ልብክሙ ፡ ወኀድጉ ፡ እምኔክሙ ፡ ዘንተ ፡ ፍትወተ ፡ ወዘ  
 ንተ ፡ አማልክተ ፡ ምውታነ ፡ እለ ፡ አልቦሙ ፡ ነፍሰ ፡ ከመ ፡  
 ይስረይ ፡ ለክሙ ፡ እግዚአብሔር ፡ ኀጢአትክሙ ፡ ዘትካ  
 ት ፡ ወሊተኒ ፡ ዐቢዩ ፡ ጸጋ ፡ ረከበተኒ ፡ እስመ ፡ ርኢክዎ ፡  
 ለሊቀ ፡ መላእክት ፡ ሚካኤል ፡ በእንተ ፡ እሉ ፡ ዕደው ፡ 20  
 ቅዱሳን ፡ ወበጊዜሃ ፡ ሐረ ፡ ሊቀ ፡ መላእክት ፡ ሚካኤል ፡  
 ውስተ ፡ አርያም ፡ በዐቢይ ፡ ስብሐት ፡ ወርአዮ ፡ ንጉሥ ፡  
 ወኩሉ ፡ ሕዝብ ፡ እንዘ ፡ የዐርግ ፡ ውስተ ፡ ሰማይ ፡ ወወ  
 ሰደ ፡ ምስሌሁ ፡ ነፍሰ ፡ ለዘ ፡ ሞተ ፡ ወንጉሥ ፡ ወኩሎ  
 ሙ ፡ ፈርሁ ፡ ፈድፋድ ፡ ወእምድኅረ ፡ ጉንዱይ ፡ ገብአ ፡ 25  
 ልቡ ፡ ለንጉሥ ፡ እምፍርሀት ፡ በእንተ ፡ ዐቢይ ፡ መንክር ፡  
 ዘርእዩ ፡ ወተንሥኦ ፡ ወሰዓሞ ፡ አፋሁ ፡ ለዮሐንስ ፡ ወ  
 ይቤ ፡ በርክት ፡ ሰዓት ፡ እንተ ፡ ቦእክሙ ፡ ውስተ ፡ ዛቲ ፡

Fol. 164 b.



Fol. 165a. ሀገር : ወ ' ንስእለክመ : ትንግሩን : አምላክክመ : ዘተኣ  
 ምኑ : ቦቲ : ከመ : ንሕነኒ : ንእመን : ቦቲ : ወንድነን ::  
 ወይቤለመ : የሓንስ : ንሕነሰ : ነአምን : በእግዚእነ :  
 ኢየሱስ : ክርስቶስ : ወልደ : እግዚአብሔር : ሕያው ::  
 ወክልሐ : ንጉሥ : ወክሎመ : ሕዝብ : እንዘ : ይብሉ : 5  
 በአማን : አምላክ : ሕያው : ኢየሱስ : ክርስቶስ : ወአል  
 ቦ : አምላክ : ዘእንበሌሁ :: ወይቤለ : የሓንስ : ለንጉሥ :  
 ተንሥእ : ወለአክ : ኅበ : ቁስጠንጠኖስ : ንጉሥ : ሮም :  
 ወንግሮ : ክሎ : ወሰአሎ : ከመ : ይፌኑ : ለነ : አሐደ :  
 እምኤጳስ : ቆጶሳት : እለ : ብሔሩ : ዘይሚህረክመ : ወ 10  
 ያጠምቀክመ : በስመ : አብ : ወልድ : ወመንፈስ : ቅዱ  
 ስ :: ወለአክ : ንጉሥ : ከሢቲጦስ : ኅበ : ቁስጠንጠኖስ :  
 ንጉሥ : እንዘ : ይብል : ከመዝ : ከሢቲጦስ : ዘተሰምየ :  
 ንጉሥ : ይትነበል : ይልአክ : ለንጉሥ : ዐቢየ : አኅዜ :  
 ቁስጠንጠኒያ : ጉበሩ : ለኢየሱስ : ክርስቶስ : ሰላም : ለ 15  
 ከ : አ : ወዐባይ : ጸጋ : እንተ : ረከበተነ : እምነበ : እግ  
 ዘኢብሔር : ኄር :: ወተዘከረነ : ወአንገፈነ : እምተቀንዮ :  
 ለአማልክት : ርኩሳን : ወሚጠነ : ኅቤሁ : በእንተ : ዕቦየ :  
 ኀሩቱ : ዘኢይት : ኀለቀ : ወስእለቱ : ለዐቢይ : ሊቀ :  
 መላእክት : ቅዱስ : ሚካኤል : ዘረሰየኒ : ድልወ : እርአ 20  
 ዮ : በአዕይንቲየ : ወረሰየ : ለምውት : ይትናገር : ምስ

Fol. 165b ሌነ : አፈ : በአፍ : እምድነረ : ሞተ :: ወእምዝ : ሐረ :  
 ውስተ : አርያም : በዓቢይ : ስብሐት : እንዘ : ይፈኢየ :  
 ክሎ :: ወዓዲ : ንስእል : ዕቦየክ : ትፈኑ : ለነ : አሐደ :  
 እምኤጳስቆጶሳት : እለ : ምክናንክ : ከመ : ያብርህ : ላዕ 25  
 ሌነ : በብርሃነ : ሀይማኖት : ርትዕት : ወይንግረነ : ፍኖተ :  
 እንተ : ታበጽሕ : ኅበ : እግዚአብሔር : ወየሀበነ : ማኅተ  
 መ : ቅዱስ :: ወእመ : ዘንተ : ገበርክ : ለነ : ትነሥእ : ዓ



ቢያ ፡ አክሊለ ፡ በኅበ ፡ ክርስቶስ ፡ በእንተ ፡ ዝንቱ ፡ መድ  
 ኅኒት ፡ ለንጉሥ ፡ መሀይምን ፡ በእንተ ፡ ኅይሉ ፡ ለክርስ  
 ቶስ ፡ ንጉሠ ፡ ኩሉ ። ወበፍሥሐ ፡ ዐቢይ ፡ ነሥኦ ፡ ለይ  
 እቲ ፡ መጽሐፍ ፡ ቁስጠንጢኖስ ፡ ንጉሥ ፡ ወአንበባ ፡ ወ  
 አንከረ ፡ ፈድፋድ ፡ በእንተ ፡ ዘኮነ ፡ ወሰብሐ ፡ ለእግዚአ 5  
 ብሔር ፡ ወዐባይ ፡ ጽሂቅ ፡ ጸሐፊ ፡ ኅበ ፡ ቅዱስ ፡ ዮሐንስ ፡  
 ሊቀ ፡ ጳጳሳት ፡ ዘኤፌሶን ፡ እንዘ ፡ ይብል ፡ ቅድመ ፡ ኩሉ ፡  
 እስሶም ፡ እደግክ ፡ ቅዱሳተ ፡ እለ ፡ ይእነዛ ፡ ሥጋሁ ፡ ለ  
 ወልደ ፡ እግዚአብሔር ፡ በአማን ። ዓበይ ፡ ፍሥሐ ፡ ዘኮ  
 ነ ፡ ለነ ፡ እምኅበ ፡ እግዚአብሔር ፡ ናሁ ፡ ልአክነ ፡ ኅቤክ ፡ 10  
 እስመ ፡ ነአመር ፡ ከመ ፡ ትትፌሣሕ ፡ ወትወስክ ፡ ፈድፋ  
 ደ ፡ ወንፈቅድ ፡ ትጾር ፡ ጸማ ፡ ወትደለው ፡ በኩሉ ፡ ልብ  
 ከ ፡ እስመ ፡ ታሐምር ፡ ከመ ፡ አይወድቅ ፡ ጸማክ ፡ እስመ ፡  
 ትጉብር ፡ በእንተ ፡ ክርስቶስ ፡ ዘጸመወ ፡ በእንተ ፡ ሰብእ ፡  
 ወተአዘዝ ፡ ለሊክ ፡ ወሐር ፡ ሀገረ ፡ ዲድያስ ፡ ከመ ፡ ትፈ 15  
 ውስ ፡ ሕመማነ ፡ እለ ፡ ህየ ፡ በስሙ ፡ ለክርስቶስ ፡ ወትከ  
 ልአሙ ፡ እምተቀንዮ ፡ ለአማልክት ፡ ርኩሳን ፡ ወታጠም  
 ቆሙ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ። ወ  
 ዝንቱ ፡ ይከውነክ ፡ ምክሐ ፡ በኅበ ፡ ክርስቶስ ፡ ወመላእ  
 ክቲሁ ፡ ቅዱሳን ፡ ከመ ፡ ትድነኑ ፡ ኅብረ ፡ በኅይሉ ፡ ለክ 20  
 ርስቶስ ፡ አምላክነ ። ዘንተ ፡ መጽሓፈ ፡ ለአክ ፡ ንጉሥ ፡  
 ቁስጠንጢኖስ ፡ ለአባ ፡ ዮሐንስ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘኤፌ  
 ሶን ። ወካልእት ፡ መልአክክት ፡ ዘከሢቲጦስ ፡ ንጉሥ ።  
 ወሊቀ ፡ ጳጳሳት ፡ አንቢቦ ፡ መጽሐፈ ፡ ተፈሥሐ ፡ ፈድፋ  
 ደ ፡ በእንተ ፡ ተመይጦቶሙ ፡ ለኩሉ ፡ አዲያም ። ወሶቤ 25  
 ሃ ፡ ነሥኦ ፡ ምስሌሁ ፡ ዲያቆናተ ፡ ወቀሲስ ፡ ወአናጉንስ  
 ጢስ ፡ ወሠለስተ ፡ መጻሕፍተ ፡ ጸሎት ፡ ወ ፲ ወ ፪ ፡ መ  
 ምህራነ ፡ ወነሥኦ ፡ ምስሌሁ ፡ በዘ ፡ ይትገበር ፡ ምስጢር ፡

Fol. 166a

ወማእደ : ዘወርቅ : ወርባዕተ : ጽዋዓተ : ብሩር : ወሠለ  
 ስተ : ጽዋዓተ : ወርቅ : ወሰበን : ዘሐሪር : ወመክደን :  
 ዘዲባግ : ወአርባዕተ : ወንጌላተ : ወመጽሐፈ : ጳውሎስ :  
 ወግብረ : ሐዋርያት : ወመጽሐፈ : መዝሙር : ፍጹመ :  
 ነሎ : ዘይትፈቀድ : ለቤተ : ክርስቲያን : ወጸለዩ : ወሐ 5  
 ሩ : በፍ | ኖት : እንዘ : ይትፈሥሐ : ። ወሶበ : አልጸቁ :  
 ሀገረ : ነገርዎ : ለንጉሥ : ምጽኡቶመ : ለሊቃነ : ጳጳሳት :  
 ወእለ : ምስሌሁ : ወተፈሥሐ : ንጉሥ : ወዮሐንስ : ወ  
 ነሎመ : ሕዝብ : ወወዕኡ : ይትራክብዎ : ለሊቀ : ጳጳ  
 ሳት : ወሶበ : ቀርቡ : ነቤሁ : ሰገዱ : ሎቱ : ንጉሥ : ወ 10  
 ነሎ : ሕዝብ : ወተባረኩ : በነቤሁ : ወነገሮ : ንጉሥ :  
 ለሊቀ : ጳጳሳት : ነሎ : ዘኮነ : ወአርአዮ : ዮሐንስሃ : ወ  
 ይቤሎ : በእንተ : ዝንቱ : ወአኅዊሁ : ተሣህለነ : እግዚ  
 ኡብሐር ። ወከማሁ : ሐሩ : በዐቢይ : አስተርክቦ : ውስ  
 ተ : ሀገር : ወአስተብቀዎ : ንጉሥ : ለሊቀ : ጳጳሳት : ከ 15  
 መ : ይባእ : ጽርሐ : እስመ : ዓዲሆመ : ኢሐነጹ : ቤተ :  
 ክርስቲያን : በይእቲ : ሀገር ። ወበሳኒታ : ይቤሎ : ሊቀ :  
 ጳጳሳት : ለንጉሥ : ንሕንጽ : ቤተ : ክርስቲያን : ወይቤ  
 ሎ : ንጉሥ : ሀሎ : መካን : ሐዲሳ : ነበ : ይትሐነጽ : ተ  
 ንሥእ : ንርይ : ለእመ : ይደሎ : ወንሬሳዮ : ቤተ : ክርስ 20  
 ቲያን : ወሐሩ : ነብረ : ወርእይዎ : ለውእቱ : መካን : ነ  
 በ : ዮሐንጹ : ወሠምረ : ሊቀ : ጳጳሳት : ወአዘዘ : ንጉሥ :  
 አዋዴ : ዘይሰብክ : ውስተ : ነሎ : ሀገር : ከመ : ይምጽ  
 ኡ : ነሎ : ሰብእ : ወይግበሩ : ቤተ : ክርስቲያን : እመሂ :  
 ባዕል : ወእመሂ : መኰንን : ወእመሂ : ነዳይ : ወንጉሥኒ : 25  
 ይትገበር : በእ | ዴሁ : ከመ : ነሎመ : ተስፈው : ይንሣ  
 እ : በረከተ : እምነበ : ክርስቶስ : ወበፊቃደ : እግዚኡብ  
 ሔር : ፈጸመ : ሕንጽት : በ ፲ ወ ፯ : ዕለት ። ወሊቀ : ጳጳ

ሳት : ቀደሳ : ለይእቲ : ቤተ : ክርስቲያን : በሰማ : ለቅድ  
 ስት : ድንግል : ማርያም : እሙ : ለእግዚእነ ። ወርኢዮ :  
 ብዙነ : ሕዝብ : እለ : ይጠመቁ : ይቤ : ንጉሥ : በአይቲ :  
 ታጠቆሙ : ለእሉ : እምቅድመ : ይትሓንጽ : ምጥማቃ  
 ት : ዘቤተ : ክርስቲያን ። አውሥኣ : ጠቢብ : የሓንስ : 5  
 ወይቤሎሙ : ለንጉሥ : ወለሊቀ : ጳጳሳት : ሀሎ : ባሕር :  
 እንተ : ምስራቀ : ሀገር : ወይመስለኒስ : ዘይደሉ : ለዝን  
 ቲ : ዓቢይ : ክብር ። ወበጊዜሃ : መጽአ : ቃል : እምሰማ  
 ይ : ወሰምዑ : ነሎሙ : ዘይብል : ዝንቲ : ዘነሥኦ : እ  
 ምኅበ : እግዚአብሔር : የሓንስ : ወልደ : ላእክ : ወንጉ 10  
 ሥ : ወሊቀ : ጳጳሳት : ወነሉ : ሕዝብ : ሰሚዖሙ : አንክ  
 ሩ : ወይቤሉ : ይትጋባእ : ነሉ : ሕዝብ : ለብራኬ : ወጸ  
 ለየ : ሊቀ : ጳጳሳት : ባዕሌሆሙ : ፍጹመ : ጥምቀተ ።  
 ወኮነ : ዐቢይ : ተአምር : በይእቲ : ዕለት : ሶበ : ቀርቦ :  
 ይነትሞሙ : ሰምዑ : ነሎሙ : ሕዝብ : ቃለ : እምያት : 15  
 ዘይብል : ቅዳሴ : ምስለ : ሊቀ : ጳጳሳት ። ወፈጸሞ : ጸ  
 ሎተ : አዘዘሙ : ለነሉ : ሕዝብ : ይረዱ : ውስተ : ምጥ  
 ማቃት : ወተወርወ : ነሎሙ : ውስተ : ማይ : | እንዘ :  
 ይኬልሐ : ወይብሉ : ንጠመቅ : በስመ : አብ : ወወልድ :  
 ወመንፈስ : ቅዱስ ። ወተጠሚቆሙ : ንጉሥ : ወነሉ 20  
 ሉ : ሕዝብ : ቦኦ : ሊቀ : ጳጳሳት : ውስተ : ቤተ : ክርስቲ  
 ያን : ወሢሞ : ለየሓንስ : ኤጲስ : ቆጶስ : ወለሠለስቲ :  
 አነዊሁ : አሐደ : ቀሲሰ : ወክልኤ : ዲያቆናተ : ወቦቲ :  
 ንጉሥ : ወልደ : ዘስሙ : አግላስ : ወረሰየ : ዲያቆን :  
 ወነሉ : ሕዝብ : ይትፎሥሐ : በእግዚአብሔር ። ወአ 25  
 ኀዘ : ሊቀ : ጳጳሳት : ይሠራዕ : ቅዳሴ : ወአንከሩ : ንጉ  
 ሥ : ወነሉ : ሕዝብ : በዘርእዩ : ወሰምዑ : እስመ : ኢር  
 ኢዩ : ዘከመዝ : ግብረ : ወኢሰምዑ : ዘከመዝ : ነገረ ።

እስመ : ዝንቱ : ቀዳሚሁ : ዘተውህበ : ቀሩርባን : በውእ  
ቱ : ብሔር : ወተመጢዎሙ : ከሎሙ : እምስጢር : ቅ  
ዱስ : ወሀቦሙ : ሊቀ : ጳጳሳት : ሰላመ :: ወለለ : አሐዱ :  
አሐዱ : አተው : ውስተ : ማኅደሮሙ : ወነበረ : ሊቀ :  
ጳጳሳት : ኅቤሆሙ : ወርኅ : ፍጹመ : እንዘ : ይገሥዳሙ : 5  
ወይሚህሮሙ : ከሎ : ሥርዓተ : ቤተ : ክርስቲያን :: ወ  
እምዝ : አተው : ብሔር : በዓቢይ : ፍሥሐ :: ወንጉሥስ :  
ከሢቲመስ : ወከሎሙ : ሕዝብ : ሰብሕዎ : ለእግዚአብሔ  
ር : ወአክበርዎ : ለቅዱስ : ዮሐንስ : ኤጲስ : ቀጳስ : ወለአኅ  
ዊሁ : እስመ : ይትወሰኑ : ለትምህርተ : እግዚአብሔር :: 10

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ወእምድኅ | ረ : ሕዳጥ : መዋዕል : ይቤሎ : ቅዱስ :  
ኤጲስ : ቆጶስ : ለንጉሥ : ንሕንጽ : ቤተ : ክርስቲያን :  
በስሙ : ለሚካኤል : ሊቀ : መለእክት : ወይቤሎ : ንገ  
ሥ : አበ : ግበር : ፈቃደክ : ናሁ : ንሕነ : ድልዋን : ንስ  
ማዕክ : ወቅዱስ : ኤጲስ : ቆጶስ : ዮሐንስ : ሰረራ : ለቤተ : 15  
ክርስቲያን : ወከሎ : ሰብአ : ሀገር : ይትራድኡ : ምስሌ  
ሁ : ወበዐቢይ : ጽሂቅ : ፈጸሙ : በሰመንቱ : አውራኅ :  
ወቅዱስ : ኤጲስ : ቆጶስ : ቀደሰ : ለቤተ : ክርስቲያን : አ  
ሙ : ፲ ወ ፪ : ለወርኅ : ኅዳር : በስሙ : ለቅዱስ : ሚካኤ  
ል : ሊቀ : መለእክት : ወነበረ : በዓሉ : ለቅዱስ : ሚካ 20  
ኤል : ምስለ : ቅዱሴ : ቤተ : ክርስቲያን : ወእምድኅረ :  
ቅዱሴ : ሖሩ : ኤጲስ : ቆጶስ : ወንጉሥ : ወከሎ : ሕዝብ :  
ኅበ : ቤተ : ኔሮስ : ጠዓት : ወነሠትዎ : ወአውዐዩ : መ  
ንበሮ : ለኔሮስ : ወጋኔን : ዘይኅድር : ውስተ : ጣዖቱ :  
ከልሐ : ወይቤ : አጸመውከኒ : ፈድፋድ : ኦዮሐንስ : ወ 25  
አውፃእከኒ : እማኅደርዩ : ወአዘዘ : ንጉሥ : ይሕንጽ :  
ዐባዩ : ቤተ : ክርስቲያን : ኅበ : ውእቱ : መካን : ወረሰይ  
ዋ : በስመ : ሐዋርያት :: ወቅዱስ : ዮሐንስ : ያጸንዖሙ :

ለኩሎም፡ ውስተ፡ ሀይማኖት፡ ወያክብርዎ፡ ነሎም።  
 ወሰሚዎ፡ ቈስጠንጢኖስ፡ ንጉሥ፡ በእንተ፡ ነሉ፡ ኒሩ  
 ት፡ ዘጉብረ፡ የሓንስ፡ ወሰብሐ፡ ለእግዚአብሔር፡ ወለአ  
 Fol. 168b. ክ፡ ኅቤሁ፡ መጽሐፈ፡ እንዘ፡ ይስእሎ፡ ከመ፡ ይባርክ፡  
 ላዕሌሁ፡ ወላዕለ፡ መንግሥቱ፡ ወሰመየ፡ ባቲ፡ ዳንኤል፡ 5  
 ሐዲስ፡ ነግቱ፡ አማልክት። ውብሔረ፡ ኡብድያኖስ፡ ይ  
 ሁቡ፡ ምሕረት፡ ነሎ፡ ዕለተ፡ በነሉ፡ መዋዕሊሁ፡ ለቅ  
 ዱስ፡ የሓንስ፡ በእንተ፡ ብዝሃ፡ ተአምር፡ ዘጉብረ፡ እግ  
 ዚአብሔር፡ በእደዊሁ።

ርእዩኬ፡ አፍቁራንዩ፡ ኅይሉ፡ ለእግዚአብሔር፡ ወ 10  
 ሃህሉ፡ ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ ይትረክ  
 ብ፡ ስእለቱ፡ ለሚካኤል፡ በእንተ፡ ፍሬ፡ ነሉ፡ ዘርአ፡  
 ገራውህ። ወበስእለቱ፡ ለሚካኤል፡ ዕፀው፡ ይሁቡ፡ ፍ  
 ሬሆመ፡ ይትረክብ፡ ስእለቱ፡ ለሚካኤል፡ ላዕለ፡ አሕማ  
 ር፡ ሶበ፡ ይነግዱ፡ ወያዳር፡ ይትረክብ፡ ስእለቱ፡ ለሚ 15  
 ካኤል፡ ለእለ፡ ይዳይሉ፡ ውስተ፡ አድባር፡ ከመ፡ ያጽን  
 ያመ፡ ለፍልስቶም፡ ይትረክብ፡ ስእለቱ፡ ለሚካኤል፡  
 ኅበ፡ ይትጋብኡ፡ መነከሳት፡ የሃብ፡ ሰላመ፡ ማእከሎም።  
 ይትረክብ፡ ስእለቱ፡ ለሚካኤል፡ ላዕለ፡ ጸሎቶም፡ ለኤ  
 ጲስ፡ ቆጵሳት፡ ወቀሳውስት፡ ወዲያቆናት፡ ዲበ፡ ማአድ፡ 20  
 ይትረክብ፡ ጸሎቱ፡ ለሚካኤል፡ ዘይረድኦም፡ ለግፉዓን፡  
 ወለእለ፡ ውስተ፡ መዋቅሩት። ይትረክብ፡ ጸሎቱ፡ ለ  
 ሚካኤል፡ ዘይረድኦም፡ ለእለ፡ ውስተ፡ መንሱት። ወ  
 ያጽንዖም፡ ለሕያዋን፡ በመንዳቤሆም፡ ወይስእሎ፡ ለእ  
 ግዚአብሔር፡ በእንተ፡ ምውታን፡ ከመ፡ ይምሐሮም፡ 25  
 Fol. 169a. ለመኑ፡ እምጸድታን፡ ዘኢመጽአ፡ ኅቤሁ፡ ሚካኤል፡  
 ወዘኢረድኦ፡ በነሉ፡ ምንዳቤሁ። ወመኑ፡ እመሰማዕ  
 ት፡ ዘኢመጽአ፡ ኅቤሁ፡ ሊቀ፡ መላእክት፡ ወኢረድኦ



ሙ፡ በኩሉ፡ ምንዳቤሆሙ፡ ወሐዘኖሙ፡ ወሥቃዮሙ፡ ፡  
 ናሁኬ፡ ፍቁራኒዮ፡ አእመርነ፡ ፍቅር፡ ለእግዚአብሔር፡  
 ላዕለ፡ ሰብእ፡ ወስእለቱ፡ ለሚካኤል፡ ሊቀ፡ መለእክት፡  
 እስመ፡ ይተነበል፡ ለኩሉ፡ ሰብእ፡ ወይስእል፡ በእንቲአ  
 ሆሙ፡ ቅድመ፡ እግዚአብሔር፡ አብ፡ ከመ፡ ይምሐር 5  
 ሙ፡ ለኩሉሙ፡ ወይስርሐሙ፡ ወለነኒ፡ ይምሐርነ፡ በእ  
 ንቲአሁ፡ ከመ፡ ይምጽአን፡ ፈድፋድ፡ ወይስአል፡ በእን  
 ቲአን፡ ቅድመ፡ እግዚአብሔር፡ ወንፋቀር፡ በበይናቲነ፡  
 በፍቅር፡ እግዚአብሔር፡ ወነህሉ፡ ነፍሱ፡ በአሐዱ፡ ፍ  
 ቅር፡ ወኢንደይ፡ ውስተ፡ አፉን፡ ሕብለ፡ እስመ፡ እኩ 10  
 ይ፡ መዝገብ፡ ይእቲ፡ ሕብል፡ ወጽይእት፡ ኀጢአት፡  
 ዝሙት፡ ወምንንት፡ በቅድመ፡ እግዚአብሔር፡ ወመላ  
 እክቲሁ፡ ወሞት፡ ወንዴት፡ ለነፍስ፡ ወቅንአት፡ ፍቁ  
 ራ፡ ለሰይጣን፡ ወጽልእ፡ ለእግዚአብሔር፡ ወመለእክ  
 ቲሁ፡ ወታጸልአሙ፡ ለክርስቲያን፡ ወዓርሱ፡ ለሐጉል፡ 15  
 ወይእዚኒ፡ አኅዊነ፡ ንግድፍ፡ እምኔነ፡ ፍኖተ፡ ርኩሰ፡  
 ወንሐር፡ በፍኖት፡ ሠናይ፡ ወምሕዋር፡ ርቱዕ፡ ወ | ንሐ  
 ር፡ ዘእንበለ፡ ኀጢአት፡ ወዘእንበለ፡ ነውር፡ ፡ ኢኮነ፡ አ  
 ውስቦ፡ ንጹሕ፡ ዘያረኩሶ፡ ለሰብእ፡ እምአመ፡ ኮነ፡ ርእ  
 ዩ፡ ሙሴ፡ አመ፡ ተናገረ፡ ምስለ፡ እግዚአብሔር፡ ፳፻ 20  
 ወ ፳፻፡ ቃለ፡ ወቦቱ፡ ብእሲተ፡ ወውሉደ፡ ወኢኮኖ፡ ዕቅ  
 ፍተ፡ ለበአቱ፡ ውስተ፡ ሠናይ፡ ወባሕቱ፡ ኢያጽንዐ፡  
 ቃሎ፡ ፈድፋድ፡ ዳእሙ፡ ዝንቱ፡ ይአክል፡ ስምዐ፡ ዘ  
 ብሉይ፡ ወዘሓዲስ፡ ዳእሙ፡ ንፈጽም፡ ነገረ፡ ወንቅረብ፡  
 ንግበር፡ በዓለ፡ ዮም፡ ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእ 25  
 ክት፡ እስመ፡ ዝንቱ፡ በዓል፡ ኢይፈቅድ፡ ባዕለ፡ ዘይ  
 በልዕ፡ ወይስቲ፡ ወይትፈሣሕ፡ ባሕቲቱ፡ ወይድኅሙ፡  
 ለነዳያን፡ ወምስኪናን፡ ርኩባኒሆሙ፡ ወጽሙአኒሆሙ፡



ዝንቱ : በዓል : ኢይፈቅድ : ባዕለ : ዘይሉበስ : አልባሰ :  
 ክብር : ወነዳይሰ : ዕራቁ : ይቈርር : በአስሐቲያ :: ዝንቱ :  
 በዓል : ኢይፈቅድ : ሰብአ : እለ : ይደለው : ለአብያተ :  
 ስርግው : ወነዳይሰ : ይስክብ : አፍአ : በቀር :: ዝንቱ :  
 በዓል : ኢይፈቅድ : ዘይበልፅ : በፍሥሓ : እንዘ : ይዳነ 5  
 ስ : ነዳይ : በውስተ : መዋቅሕት :: ዝንቱ : በዓል : ኢይ  
 ፈቅድ : ዘይረፍቅ : ባሕቲቱ : እንዘ : ይደዊ : ነዳይ : ወ  
 ኢይረክብ : ዘይነውጸ : እሉ : ትእዛዝ : ጽሑፍ : ውስተ :

Fol. 170a.

ወንጌል :: ወይእዚኒ : አነዊነ : ንስኣሎ : ለሚካኤል : |  
 ሊቀ : መላእክት : በርቱፅ : ልብ : ከመ : ይንግእ : ለነ : 10  
 ጸጋ : በቅድመ : እግዚአብሔር :: ወዓዲ : እብለክሙ :  
 ከመ : ይቀውም : ዓለም : በስኣለቱ : ለሚካኤል : ወቅ  
 ድስት : ድንግል : ማርያም : እሙ : ለእግዚእነ :: ወይእ  
 ዜኒ : ንሰብሐሙ : በስብሐት : ዘይደሉ : ለዝንቱ : በዓል :  
 እስመ : ንሬኢ : ከመ : ቀርቦ : ገዜህ : ከመ : ይቅረቡ : 15  
 ወይፈጽሙ : ምስጢር : ቅዱስ : ወንሰብሐ : ለዘ : ይደል  
 ም : ነሉ : ስብሐት : እግዚእነ : ወአምላክነ : ወመድኅኒ  
 ነ : ኢየሱስ : ክርስቶስ : ዘሎቱ : ይደሉ : ነሉ : ስብሐት :  
 ወነሉ : ክብር : ወነሉ : ሰጊድ : ወለኡብ : ምስሌህ : ወ  
 መንፈስ : ቅዱስ : ማሕየዊ : ዘዕሩይ : ምስሌህ : ይእዚኒ : 20  
 ወዘልፈኒ : ወለዓለመ : ዓለም : አሜን ::

ስብሐት : ለእግዚአብሔር : ለዓለም ::

## COPTIC FORMS

OF GREEK AND OTHER WORDS WHICH OCCUR IN  
THE THREE ENCOMIUMS ON SAINT MICHAEL.

Coptic.	Greek etc.	Passages.
ΑΒΒΑ	ⲁⲃⲃⲁ, Ἀββᾶ	1.4; 63.2; 83.3; 125.16.
ΑΓΑΘΟΣ	ἀγαθός	19.11; 30.4; 35.23; 36.18; 42.14; 56.15; 81.20; 104.14; 107.22; 109.5; 114.24; 121.8; 135.5; ΜΕΤΑΓΑΘΟΣ 11.17; 30.9; 81.22;
ΑΓΑΘΟΝ	ἀγαθόν	11.8; 19.28; 25.17; 31.26; 32.17; 47.19; 49.12; 52.12; 94.21; 107.8; 116.22.
ΑΓΑΠΗ	ἀγάπη	1.11; 9.21; 22.27; 24.25; 25.10; 26.3; 28.13; 29.23; 45.10; 49.27; 51.10; 54.11; 56.2; 96.7; 97.17; 102.28; 103.11; 115.23; 116.21; 117.1; 118.14; 120.10; 128.3.
ΑΓΑΠΗΤΟΣ	ἀγαπητός	39.17.
ΑΓΓΕΛΟΣ	ἄγγελος	1.6; 7.15; 9.8; 11.5; 14.2; 19.10; 94.2; &c.
ΑΓΓΕΛΙ	ἄγγελαι	116.4; 121.4; 122.3.
ΑΓΓΕΛΙΚΗ	ἄγγελική	113.18.
ΑΓΙΑ	ἅγια	60.24; 63.8; 64.24.
ΑΓΙΑΖΙΝ	ἁγίζω	68.2; 84.21; 87.2.

Coptic.	Greek etc.	Passages.
ΑΓΙΑΣΜΟΣ	ἁγιασμός	85.12; 98.7.
ΑΓΙΟΣ	ἅγιος	61.3; 73.7; 82.12; 87.15; 93.3; 130.21; &c.
ΑΓΙΟΤΑΤΟΣ	ἁγιοτατος	1.2.
ΑΓΩΝ	ἄγων	19.27; 132.27.
ΑΓΩΝΙΖΕΘΕ	ἀγωνίζομαι	54.3.
ΑΔΑΜΗΝΤΙΝΟΗ	ἀδαμάντινον	115.24; 130.3.
ΑΗΡ	ἀήρ	112.16; 129.21; 130.1.
ΑΚΤΙΝ	ἄκτιν (ἄκτις)	116.3.
ΑΛΗΘΙΝΟΗ	ἀληθινόν	2.11.
ΑΛΗΘΩC	ἀληθῶς	60.24; 70.13; 71.2; 81.6; 126.10; 132.6.
ΑΛΛΑ	ἀλλά	3.20; 4.9; 5.25; 6.3; 7.13; 10.10; 20.5; 21.27; 22.7; 24.17; 25.13; 30.24; 32.28; 33.4; 34.25; 40.16; 42.18; 43.23; 46.3; 59.7; 64.7; 65.7; 66.9; 67.19; 69.12; 70.15; 73.7; 77.10; 80.6; 89.22; 90.13; 94.8; 95.6; 97.22; 98.26; 104.3; 107.9; 115.12; 119.10; 123.11; 130.2; 133.3.
ΑΛΛΟΘΕΡΙΟΥΗ	ἀλλότριον (?)	50.4.
ΑΜΗΗ	ἡμῆ	1.23; 25.6; 31.11; 42.15; 50.13; 61.21; 63.21; 91.5; 93.18.
ΑΝΑΓΚΑΖΗ	ἀναγκάζω	3.18; 4.8; 70.25; 74.10.
ΑΝΑΓΚΗ	ἀνάγκη	1.22; 8.12; 19.23; 46.11; 68.25; 69.26; 88.17; 110.8; 123.17.
ΑΝΑΓΝΩCΤΗC	ἀναγνώστης	83.8.
ΑΝΑCΤΑCΙC	ἀνάστασις	64.5.
ΑΝΑΤΟΛΗ	ἀνατολή	108.2.
ΑΝΑΦΟΡΑ	ἀναφορά	42.1.

Coptic.	Greek etc.	Passages.
ΑΝΑΧΩΡΙΝ	ἀναχωρέω	86.11.
ΑΝΕΧΕCΘΕ	ἀνέχω	105.23.
ΑΝΟΜΙΑ	ἀνομία	106.1.
ΑΝΤΙΛΟΓΙΑ	ἀντιλογία	75.13.
ΑΞΙΩΜΑ	ἀξίωμα	59.3; 123.20.
ΑΠΑΝΤΑΝ	ἀπαντάω	63.10; 77.3; 83.21; 127.9; 130.12.
ΑΠΑΞ ΑΠΛΩC	ἀπαξ ἀπλῶς	15.5; 21.23.
ΑΠΑΡΧΗ	ἀπαρχή	114.18.
ΑΠΑΡΧΟC	ἀπαρχος	103.23.
ΑΠΛΩC	ἀπλῶς	7.26; 15.5; 21.23; 83.16; 88.16; 97.1; 112.11; 114.20.
ΑΠΟΚΡΙCΙC	ἀπόκρισις	41.11.
ΑΠΟΛΟΓΙΑ	ἀπολογία	123.1.
ΑΠΟ[C]ΤΑΖΕCΘΕ	ἀποστατέω	69.9.
ΑΠΟCΤΗΝΑ	ἀπόστημα	131.7.
ΑΠΟCΤΟΛΟC	ἀπόστολος	1.5; 5.20; 7.9; 18.12; 49.24; 55.25; 61.6; 83.15; 85.5; 87.14; 108.26; 109.17; 133.17.
ΑΠΟΓΘΗΚΗ	ἀποθήκη	73.11.
ΑΡΕΤΗ	ἀρετή	1.4; 5.8; 8.28; 39.2; 51.19.
ΑΡΙCΤΟΝ	ἄριστον	8.2; 11.9; 13.4; 16.11; 20.24; 22.9; 94.11; ΑΡΑCΤΟΝ 94.22.
ΑΡΚΟC	ἀργός	23.17; ΜΕΤΑΡΚΟC 5.5; 26.23.
ΑΡΧΕΟC	ἀρχαῖος	41.22; 100.9; 105.19.
ΑΡΧΗ	ἀρχή	2.1; 5.12; 25.27; 58.7; 132.21.
ΑΡΧΗΑΓΓΕΛΟC	ἀρχιάγγελος	7.15; &c.
ΑΡΧΗΓΟΥC	ἀρχηγός	2.15; 10.17.
ΑΡΧΗΔΙΑΚΩΝ	ἀρχιδιάκονος	19.6.
ΑΡΧΗΕΠΙCΚΟ- ΠΟC	ἀρχιεπίσκο- πος	1.6; 63.2; 82.12; 83.4; 84.2; 85.5; 86.9; 133.5.

Coptic.	Greek etc.	Passages.
αρχηπροφη- της	ἀρχιπροφή- της	55.3.
(αρχηρεφρωic		75.24; 76.4).
αρχηστρατη- γος	} ἀρχιστρά- τηγος	20.22; 65.11.
αρχηστρατι- κος		94.13; 132.9.
αρχηστρατ- γοус		47.26.
αρχηστρατι- κοус		80.3.
αρχηστρατү- гоус		4.16; 6.20; 20.26; 21.15; 22.26; 23.3; 58.4.
αρχηστρατү- латης	ἀρχιστρατη- λάτης	94.17.
αρχων	ἄρχων	4.15; 5.27; 7.18; 8.18; 9.1; 14.20; 36.10; 37.2; 38.4; 39.2; 40.1; 41.28; 42.4; 43.2; 44.9; 45.2; 46.6; 47.6; 57.3; 59.6; 72.15; 74.4; 75.15; 76.9; 84.15; 94.18. 88.5.
ΑΣΚΙΤΗΣ	ἀσκητής	88.5.
ΑΣΚΥCIC	ἄσκησις	5.21; 88.6.
ΑΣΠΑΖΕCΘΕ	ἀσπάζομαι	71.8; 82.14; 109.8; 122.25; 128.5.
ΑΣΠАСМОC	ἀσπασμός	103.24.
ΑΣΩΜΑΤΟC	ἀσώματος	4.11.
αγλη	αὐλή	7.21; 20.24; 21.13; 22.13; <b>αγλ-</b> <b>HOY</b> 22.24; 25.26; 52.22; 118.22.
ΑΥΤΟΚΡΑΤΩP	αὐτοκράτωρ	81.18.
ΒΑΠΤΙCΤΗΣ	βαπτιστής	61.4.
ΒΑCΑΝΙΖИ	βασανίζω	74.16.

Coptic.	Greek etc.	Passages.
ΒΑΣΑΝΟΣ	βάσανος	19.26; 88.24.
ΒΑΣΙΛΙΚΟΝ	βασιλικόν	63.13; 123.20; 134.18.
ΒΗΛΛΟΝ	βῆλλον	66.22.
ΒΗΜΑ	βῆμα	127.3.
ΒΙΑ	βία	Ὡ ΒΙἈ ΙΙΙ.14; ΙΙ3.9.
ΒΙΟΣ	βίος	30.11; 50.20; 76.24; ΙΙ3.14.
ΒΙΤΗΣ	πίθος (?)	41.13.
ΒΟΗΘΙΑ	βοήθεια	100.20; 101.7; 103.16; 108.13.
ΒΟΗΘΙΗ	βοηθέω	29.20; 31.6; 52.18; 68.26; 69.25; 88.16; 110.8; ΙΙΙ.7; ΙΙ4.2; 120.28; 123.16.
ΒΟΗΘΟΣ	βοηθός	11.26; 17.22; 26.4; 65.28; 73.24; 88.13; 107.20; ΙΙ4.14; ΙΙ9.25.
ΒΟΥΛΗ	βουλή	99.15; 100.18.
ΓΑΜΟΣ	γάμος	89.18; 120.8.
ΓΑΡ	γάρ	65.18; 74.16; 77.23; 81.19; 86.6; 88.19; 89.18; 90.3; 94.10; 95.26; 96.26; 98.14; 104.7; 107.27; 116.23; 118.6; 121.18; 122.5; 124.2; 125.7; 134.28; 135.1.
ΓΕΝΗΗ	καινή	89.25.
ΓΕΝΟΣ	γένος	8.9; 12.24; 13.17; 45.11; 55.17; 60.6; 65.17; 82.22; 90.14; 100.14; 101.20; 103.26; 119.12.
ΓΡΑΦΗ	γραφή	1.18; 4.5; 95.11; 118.14.
ΔΑΞΙC	τάξις	8.19; 24.12; 58.26.
ΔΕ	δέ	5.23; 32.12; 35.23; 43.1; 46.23; 51.18; 52.18; 56.1; 68.6; 70.25; 76.21; 77.2; 79.23; 82.13; 96.17; 109.22; 110.14; 114.2; 122.13; 123.5; 124.10; 127.4; 128.7; 129.3.



Coptic.	Greek etc.	Passages.
ΔΕΜΩΝ	δαίμων	73.5; 87.9; 101.27; 117.17; 122.17.
ΔΗΜΟCΙΟΝ	δεμόσιον	76.27.
ΔΙΑΒΟΛΟC	διάβολος	63.7; 69.17; 73.26; 74.12; 77.16; 78.6; 89.12; 100.18; 101.19; 102.12; 103.12; 104.22; 105.25; 106.17; 107.12; 108.14; 109.3; 110.17; 114.10; 115.5; 117.12; 118.11; 120.17; 121.7; 122.27; 123.18; 134.11.
ΔΙΑΔΙΚΙΑ	διαδικέω	56.20.
ΔΙΑΘΗΚΗ	διαθήκη	54.22.
ΔΙΑΚΟΝ }	διάκων	83.8.
ΔΙΑΚΩΝ }		4.13; 85.24; 126.19.
ΔΙΑΚΩΝΟC	διάκονος	85.26.
ΔΙΑΚΩΝΗ	διακονέω	25.24; 27.4; 42.28; 45.24; 48.12; 52.13; 124.20; 125.28.
ΔΙΑΛΟΓΟC	διάλογος	63.15.
ΔΙΚΑΣΤΗΡΙΟΝ	δικαστήριον	88.14.
ΔΙΚΕΟC	δίκαιος	44.28; 54.6; 80.5; 88.19; 104.2.
ΔΙΟΙΚΙΤΗΣ	διοικητής	74.8.
ΔΙΠΛΟΥΗ	διπλόν	87.5.
ΔΙΠΗΟΗ	δεῖπνον	6.26; 11.6; 94.22.
ΔΩΡΕΑ	δωρεά	45.28; 51.7; 132.28.
ΔΩΡΟΗ	δῶρον	23.26; 24.4; 25.8; 26.8; 28.13; 29.7; 30.8; 31.25; 32.14; 33.8; 34.3; 42.18; 45.18; 48.9; 52.14; 54.4; 59.14; 107.23; 134.17.
ΕΓΚΩΜΙΟΝ }	ἐγκώμιον	58.10; 93.5; ΕΥΕΓΚΩΜΙΟΝ
ΕΗΚΩΜΙΟΝ }		5.11.
ΕΘΝΟC	ἔθνος	93.1.
		5.28; 64.22; ΜΕΤΕΘΝΟC 66.10.

Coptic.	Greek etc.	Passages.
ΕΚΚΛΗΣΙΑ	ἐκκλησία	22.19; 26.21; 34.15; 35.5; 42.7; 53.20; 83.17; 84.3; 85.21; 86.14; 87.6; 125.15; 127.6; 129.15.
ΕΛΑΧΙΣΤΟΝ	ἐλάχιστον	126.33.
ΕΛΕΥΘΕΡΟΣ	ἐλεύθερος	39.16.
ΕΛΕΦΑΝΤΙΝΟΝ	ἐλεφάντινον	126.18.
ΕΝΕΡΓΙΑ	ἐνέργεια	110.18.
ΕΝΕΡΓΙΗ	ἐνεργέω	87.25.
ΕΝΙΩΧΟΣ	ἐνίοχος	132.26.
ΕΝΟΧΟΣ	ἐνοχος	108.23.
ΕΝΤΟΛΗ	ἐντολή	90.13; 105.1; 111.24; 112.26; 108.15; 121.19.
ΕΞΕΡΗΖΙΝ	ἐξήγγεμαι	133.10.
ΕΞΕΡΗΣΙΣ	ἐξήγγησις	133.10.
ΕΞΩΡΙΖΙΝ	ἐξορίζω	93.3; 134.1.
ΕΠΑ	εἰς	93.1.
ΕΠΑΓΓΕΛΙΑ	ἐπαγγελία	15.19
ΕΠΙ ΔΕ	ἐπὶ δέ	107.27.
ΕΠΙ ΔΗ		67.26; 86.4; 102.22; 103.2; 108.20; 111.9; 114.22; 117.3; 120.16; 122.2; 124.18; 127.11.
ΕΠΙΒΟΥΛΗ	ἐπιβουλή	99.15; 110.14.
ΕΠΙΘΡΟΠΟΣ	ἐπίτροπος	48.5.
ΕΠΙΘΥΜΙΑ	ἐπιθυμία	18.2.
ΕΠΙΣΚΟΠΟΣ	ἐπίσκοπος	68.1; 69.1; 71.10; 72.8; 81.11; 82.1; 85.22; 86.18; 87.1; 88.9; 93.2; 125.16; 126.2; 127.4; 128.1; 129.15.
ΕΠΙΣΤΟΛΗ	ἐπιστολή	83.4; 87.20; 109.18.
ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ		83.15.
ΕΠΙΤΙΜΑΝ	ἐπιτιμάω	119.29; 120.1; 121.13.

Coptic.	Greek etc.	Passages.
ΕΡΑΔΡΙΟΝ	ἀρητήριον	42.10.
ΕΡΕΤΙΝ	ἐρωτάω	5.2; 6.9; 11.16; 23.15; 29.5; 99.17; 101.7; 108.13; 115.1; 120.18.
ΕΡΜΕΝΙΑ	ἐρμηνεία	49.14.
ΕΡΟΥΨΑΛΤΗΣ	ἱεροψάλτης	93.21.
ΕΤΗΜΑ	αἵτημα	1.16; 24.1; 113.25.
ΕΤΙ ΔΕ	ἔτι δέ	75.3; 123.17.
ΕΥΑΓΓΕΛΙΟΝ	εὐαγγέλιον	53.5; 65.3; 73.16; 83.14; 90.15; 121.6.
ΕΥΓΕΝΗΣ	εὐγενής	103.10.
ΕΥΚΕΛΛΑ		41.7.
ΕΥΚΕΡΙΑ	εὐκαιρία	77.3.
ΕΥΣΕΒΗΣ	εὐσεβής	26.5; 28.20; 31.23; 34.4; 35.17; 36.3; 95.25; 106.23; 101.8; 119.6.
ΕΥΧΗ	εὐχή	13.8; 85.15.
ΕΦ ΟΣΟΝ	ἐφ' ὅσον	106.10.
ΕΧΜΑΛΩΣΙΑ	αἰχμαλωσία	134.16.
ΕΧΜΑΛΩΤΕΥΙΝ	αἰχμαλωτίζω	134.12.
ΕΧΜΑΛΩΤΟΣ	αἰχμάλωτος	134.9.
ΕΩΝ	αἰών	25.26; 47.28.
ΖΩΓΡΑΦΙΑ	ζωγραφία	112.28; 121.27.
ΖΩΓΡΑΦΙΝ	ζωγραφέω	99.21; 111.4.
ΖΩΓΡΑΦΟΣ }	ζωγράφος	99.4; 121.28.
ΖΩΚΡΑΦΟΣ }		98 1.
ΘΑΛΑΣΣΑ	θάλασσα	3.3.
ΘΑΝΕCΘΕ	θανατόω	118 10.
ΘΑΡΙΝ	θαρσέω	100.23; 113.12; 123 12; ΘΑΡΠΙ (sic) 99.14.
ΘΕΟΔΟΚΟΣ	θεοτόκος	84.22; 90.21.
ΘΕΟCΕΒΗΣ	θεοσεβής	34.16.

Coptic.	Greek etc.	Passages.
ΘΕΩΡΙΑ	θεωρία	127.17.
ΘΛΙΨΙC	θλίψις	24.21; 65.21; 88.24.
ΘΡΙΤΟΝ	τρίτον (?)	44.26; 45.13.
ΘΡΟΝΟC	θρόνος	7.16; 44.5; 53.9; 61.12; 126.18; 132.12.
ΘΥCΙΑ	θύσια	24.5; 26.20; 31.20; 49.4; 54.15; 59.11; 115.23; 118.21; 126.11.
ΘΥCΙΑCΤΗΡΙΟΝ	θυσιαστήριον	83.10; 129.18.
ΙΔΩΛΟΝ	εἰδωλον	80.13; 81.21; 82.25; 87.10; 134.5.
ΙΤΕ	εἴτε	25.11; 64.9; 84.15; 114.17.
ΚΑΖΟΦΥΛΑ- ΓΙΩΝ	γαζοφυλάκιον	52.6; ΚΑΖΩΦΥΛΑΓΙΟΝ 52.2.
ΚΑΘΑΡΟC	καθαρός	20.15.
ΚΑΘΗΚΙΝ	καθηγόμεναι	71.21; 72.8; 86.13; ΚΑΘΗΓΙΝ 81.12.
ΚΑΘΟΛΙΚΟΝ	καθολικόν	83.16.
ΚΑΙ ΓΑΡ	καὶ γάρ	98.15.
ΚΑΛΙΝ	καλέω	77.22.
ΚΑΛΟC	καλός	24.7; ΚΑΛΟΥ 33.9.
ΚΑΛΩC	καλῶς	4.2; 5.24; 22.14; 32.3; 33.22; 36.23; 39.20; 40.3; 43.6; 71.1; 114.21.
ΚΑΝ	καὶ ἄν	8.6; 107.11; 122.10.
ΚΑΠΝΟC	καπνός	107.18.
ΚΑΡΠΟC	καρπός	88.2; 131.2.
ΚΑΤΑ	κατά	1.13; 7.25; 8.20; 10.21; 19.4; 23.24; 24.2; 26.19; 28.10; 31.21; 40.14; 42.3; 46.8; 47.12; 54.7; 65.3; 68.7; 71.7; 74.22; 77.3; 93.20; 96.8; 99.10; 103.11; 107.27; 114.21; 116.12; 117.2;

Coptic.	Greek etc.	Passages.
		121.24; 129.19; 130.27; 131.3; 133.16.
ΚΑΤΑΔΙΚΟΣ	κατάδικος	78.22.
ΚΑΤΑΚΙΟΝ	κατάγειον	76.11.
ΚΑΤΑΚΛΥΣΜΟΣ	κατακλυσμός	121.1.
ΚΑΤΑΛΑΛΙΑ	καταλαλιά	10.8; 89.7; 112.19.
ΚΑΤΑΠΕΤΑΣΜΑ	καταπέτασμα	113.18; 132.16.
ΚΑΤΑΡΑΚΤΗΣ	καταρράκτης	13.18; 128.14.
ΚΑΤΑΦΡΟΝΙΝ	καταφρονέω	97.13.
ΚΕ ΓΑΡ	καὶ γάρ	68.19; 80.4; 82.5; 99.26; 105.3; 109.20; 118.16; 127.23.
ΚΕ ΠΕΡ	καὶ πέρ	117.13.
ΚΕΛΕΥΙΝ	κελεύω	76.3; 79.17.
ΚΕΦΑΛΕΟΝ	κεφάλαιον	126.22.
ΚΛΗΡΙΚΟΣ	κληρικός	67.1.
ΚΛΗΡΟΝΟΜΙΑ	κληρονομία	26.12; 129.8.
ΚΛΗΡΟΝΟΜΙΝ	κληρονομέω	47.9; 107.23; 116.22; 117.27; 125.11.
ΚΟΙΤΩΝ	κοιτών	41.19; 103.1; 104.24; 105.13; 106.5; 124.25; 125.3; 107.3; 111.2; 114.5; 126.16.
ΚΩΙΤΩΝ		101.2; 102.24.
ΚΟΙΝΟΜΙΝ	οἰκονομέω	4.1; 13.22.
ΚΟΙΝΩΝΙ	κοινωνέω	75.20; ΚΩΙΝΩΝΙΝ 106.28.
ΚΟΛΑΣΙΣ	κόλασις	75.19; 88.16.
ΚΟΛΙΝ	κωλύω	132.17; ΚΩΛΙΝ 113.6.
ΚΟΛΛΑΡΙΟΝ	collarium	78.16.
ΚΟΛΥΜΒΗΘΕΡΑ	κολυμβήθρα	84.26; ΚΟΛΥΜΒΗΤΡΑ 85.10.
ΚΟΡΥΜΦΕΟΣ	κορυφαῖος	61.6.
ΚΟΣΜΟΣ	κόσμος	3.8; 6.12; 9.16; 10.11; 12.22;

Coptic.	Greek etc.	Passages.
		13.15; 24.21; 25.25; 26.16; 48.28; 51.17; 55.25; 90.19; 97.6; 105.25; 107.6; 121.11; 128.25.
ΚΟΣΜΙΚΟΝ	κοσμικόν	108.18.
ΚΟΣΜΗΣΙΣ	κόσμησις	26.15; 104.10; 106.21; 121.28.
ΚΟΥΛΑΤΩΡ	curator	104.16; 106.5; 107.3; 108.5; 109.25.
ΚΡΑΝΙΟΝ	κρανίον	131.22.
ΚΡΙΣΙΣ	κρίσις	97.1; 118.19.
ΚΡΙΤΗΣ	κριτής	15.25.
ΚΥΒΩΤΟΣ	κιβωτός	2.21; 3.11; 13.16; 54.19; 58.11.
ΚΥΘΑΡΑ	κιθάρα	16.11; 94.1.
ΚΥΡΙ	κύριος	39.19; 43.7; 45.21; 103.23.
ΚΥΡΙΑΚΗ	κυριακή	18.21; 63.8; 64.25.
ΚΥΡΙΞ	κήρυξ	84.12.
ΛΑΚΚΟΣ	λάκκος	18.7.
ΛΑΜΠΑΣ	λαμπάς	115.22.
ΛΑΟΣ	λαός	15.17; 17.4; 26.26; 33.9; 55.11; 60.21; 61.15; 95.26; 111.18; 114.19.
ΛΕΠΤΟΝ	λεπτόν	52.5.
ΛΟΓΙΣΜΟΣ	λογισμός	107.10.
ΛΟΓΟΣ	λόγος	2.6; 5.13; 60.23; 61.13; 63.1; 95.7; 96.14; 97.12; 132.22.
ΛΟΓΧΗ	λόγχη	89.8.
ΛΟΙΠΟΝ	λοιπόν	73.9; 74.2; 81.28; 80.10; 89.25; 90.16; 97.4; 100.5; 103.19; 104.15; 115.26; 113.25; 117.19; 120.7; 135.2.
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Coptic.	Greek etc.	Passages.
ΛΥΜΗΗ		3.1; 84.28; 85.8; 100.11; 111.3; 112.14.
ΛΥΧΗΚΟΗ	λογηκόν	66.26.
ΜΑΘΗΤΗΣ	μαθητής	65.8; 109.6.
ΜΑΚΑΡΙΑ	μακαρία	28.21; 32.2; 129.2.
ΜΑΚΑΡΙΣΜΟΣ	μακαρισμός	52.7; 115.21.
ΜΑΚΑΡΙΟΣ	μακάριος	93.8; 103.5; 104.17; 105.20; 106.27; 110.11; 115.20; 116.20; 117.23; 124.20; 126.27; 127.1; 130.16.
ΜΑΛΙΣΤΑ	μάλιστα	4.7; 21.25; 34.15; 39.28; 122.18.
ΜΑΛΛΟΗ	μᾶλλον	117.15; 133.6.
ΜΑΠΠΑ	μάππα	83.12.
ΜΑΡΓΑΡΙΤΗΣ	μαργαρίτης	115.11.
ΜΑΡΤΥΡΙΑ	μαρτυρία	19.27.
ΜΑΡΤΥΡΟΣ	μάρτυρος	19.20; 61.4; 65.21; 88.22.
ΜΑΧΕΡΑ	μάχαιρα	14.15.
ΜΕΔΡΙΤΗΣ	μετρητής	41.14.
ΜΕΛΕΤΑΗ	μελετάω	133.27.
ΜΕΗ	μέν	119.1.
ΜΕΡΟΣ	μέρος	34.22; 113.28.
ΜΕΣΙΤΗΣ	μεσίτης	8.18.
ΜΕΤΑΝΟΙΑ	μετάνοια	54.12.
ΜΕΤΡΟΗ	μέτρον	134.25.
ΜΗΠΟΤΕ	μήποτε	2.18; 3.12; 20.11; 21.22; 25.12; 29.22; 30.16; 32.13; 46.13.
ΜΗΠΩΣ	μήπως	3.10; 69.6; 116.26; 121.13.
ΜΗΤΕ	μήτε	31.24.
ΜΟΝΑΧΗ	μοναχή	120.20; ΜΟΥΝΑΧΗ 101.26; 102.5; 103.13; 106.17; 107.25.
ΜΟΥΝΑΧΟΣ	μοναχός	88.7.

Coptic.	Greek etc.	Passages.
ΜΟΥΝΑΣΤΗ- ριον	μοναστήριον	133.21.
ΜΟΝΟΝ	μόνον	106.20.
ΜΟΡΦΗ	μορφή	110.3; 112.27.
ΜΟΥΣΙΚΟΝ	μουσικόν	94.1.
ΜΥΣΤΗΡΙΟΝ	μυστήριον	26.27; 33.27; 42.20; 72.5; 86.9; 90.24.
ΝΗΣΟΣ	νῆσος	14.25; 93.2; 95.25; 96.25; 125.20; 129.24; 130.11; 133.3; 134.2.
ΝΟΗΜΑ	νόημα	95.11.
ΝΟΜΙΣΜΑ	νόμισμα	67.25.
ΝΟΜΟΣ	νόμος	108.21.
ΝΟΥΣ	νός	95.13.
ΝΥΜΦΗ	νυμφιά	59.21.
ΟΙΚΟΝΟΜΙΑ	οίκονομία	66.23.
ΟΙΚΟΝΟΜΙΑ	οίκονομέω	132.7.
ΟΙΚΟΝΟΜΙΟΣ	οικονόμος	28.25; 34.1.
ΟΙΚΟΥΜΕΝΗ	οικουμένη	115.24; 133.6.
ΟΛΟΣΗΡΙΚΟΝ	όλοσηρικόν	85.13.
ΟΜΟΛΟΓΩ	όμολογέω	108.4; 124.7.
ΟΜΟΘΥΣΙΟΣ	όμοθύσιος	10.25; 61.19; 91.3.
ΟΡΘΙΝΟΝ		67.2.
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ΝΩΥΣΗΣ	7.3; 15.13; 55.3; 89.19.
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ΖΙΡΗΗ,	Irene,	72.1.











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